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MEDICAL MISSIONARY WORK AS AN EVANGELISTIC AGENCY.

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THE importance of this branch of mission work is not likely to be over estimated, it is so like the work of the Master who went about continually doing good and healing all manner of diseases. It is an active and tangible embodiment of our living Christianity which sets out with its first principle, "Love your neighbour." We propose now to discuss the subject of medical mission work in one or more of its aspects.

The first question asked is, of course, how far it is useful as an evangelistic agency? It was with this object it was established and it is only in this light that it is supported, at least by the home Christian public. The Christians of the West are not called upon to supply medical advice, and medicines, medical literature or education to heathen peoples or those less advanced in civilization than themselves. Unless it can be proved to be a useful, or perhaps in some cases, at first at least, a necessary agency, the work had better cease altogether. Arrangements for medical attendance upon the mission families can be otherwise made and those missionaries, single for the most part, who take their lives in their hands and go into the interior or travel through unhealthy regions have counted the cost. In the early days of the propagation of Christianity in China, it was necessary to disarm prejudice, to win, inspire and retain confidence, to remove difficulties and pioneer the way for the preaching missionary, thus shewing the true spirit of Christianity as loving all men without distinction, doing good to the body as well as seeking the soul's welfare. The absolute necessity of this form of work, in the open ports and great missionary centres may be no longer felt. Other agencies have sprung up of what is supposed a more directly missionary and Christian character. Boy's and girl's schools have been established, the Bible and other religious books have been translated and are everywhere freely sold and distributed

by special agents of the great Bible Societies of Europe and America; churches have been built; some few tens of thousands of converts have been made; free access into the country has been obtained, if not by treaty right, at least with the connivance of the powers that be, both native and foreign; our motives, modes of work and influence are very widely known and to some extent felt and acknowledged. What then is the present value of medical missions in China? We pass over of course the benefit derived by the medical man himself in his professional capacity, in giving him opportunities for the study of new forms and types of disease; of the fame far and wide which attaches to his name as a simple healer; of the insight he obtains into the customs, manners and inner life of the people which are largely denied to his clerical brother. We must also here leave out of our calculation the more substantial benefits he frequently receives, in the shape of presents of various kinds with which his grateful patients present him. These take a variety of forms embracing food, articles of luxury, native tablets, scrolls, and even sometimes though more rarely substantial help, which we need not observe is in all cases or in most, according to circumstances passed over to the account of his hospital. We pass equally over their usefulness as regards the medical care of the missionaries and their families and perhaps also the Chinese converts and their families, whether of their own or of other missions established in the same locality. Luke the beloved physician we do not suppose was a travelling medicus to the missionary band but rather himself an evangelist. Very rarely do we find more than one medical missionary in one mission centre. The various Missionary Societies at home have not all adopted a medical agency. The London Society was among the first to adopt this agency in China. The other Societies have for the most part granted a medical allowance to the mission families and have taken no further care of this question. Latterly missionary physicians and especially lady physicians have been sent out by other societies and principally by the American Methodist Episcopal Mission. China and India with their seclusion of women have been supposed to be fields peculiarly suitable for female agency, whether medical, educational or directly missionary. It is not our business to discuss here benefits accruing to foreigners of all nationalities at the ports and away in the interior; of the good opinion formed of foreigners; of the help willingly rendered by natives in cases of difficulty or need on account of the fame and good will engendered by the mission hospital. The work has been a key to unlock many hearts and many places. Wherever one travel's throughout the empire, one is always sure to hear of the hospitals established or of the good some one has received. Nor do

we require to speak here of the good done to the foreign name in the abstract, which formerly stank in the nostrils of the Chinese, nor to the political capital which has accrued to a country, in the locality in which that country's hospital has been established. The Chinese being taught to rely upon the Emperor for the initiation of all schemes of large philathropy, it comes readily and naturally to be supposed that hospitals, if not missions generally, are regarded by the common people as established and supported by the various Governments. We have to discuss the question of medical work in these days as a direct evangelistic one. The one great thing required in the clerical missionary is the power and enthusiasm in the work of effective preaching and to this end as indispensable the acquisition of the language. We take no note of Bible classes, schools, translating work, colportage, etc. It may be said the medical missionary ought also to possess these two essential qualifications with a difference perhaps in degree. It has long and doubly been objected to the medicus being ordained. It is said you either spoil a good doctor or a good preacher. The two things are not necessarily antagonists in practice when clearly understood. The medical missionary may be a more effective speaker of religious truths than the clerical. He may not, usually does not, know the language thoroughly, he is usually ignorant of theological terminology. He is not suitable for translation work and yet he may be a first class surgeon and physician. To do his own medical missionary work he does not require a theological training and hence ordination is not needed. The enthusiastic development of the clerical side of his character is very apt to jeopardise his success in the medical department. Every medical man like ever preacher wishes to attain to excellence in his department. The combination of the two is calculated to impair the one or the other. This point is now pretty well admitted on all hands. What then is expected of the medical missionary in addition to his purely professional work combined with a gentlemanly, Christian bearing, an affable, kind, loving and sympathetic disposition? Does he preach regularly or occasionally to his patients in the chapels or waiting room, or dispensary or wards? Does he expound the Scriptures in the wards and have morning and evening religious exercises with his in-patients? Does he prepare and publish religious tracts? Does he undertake preaching tours in the interior carrying his medicine chest with him? Or does he rather, not leaving undone any of these things, where opportunity offers, speak a word in season in the dispensary, prepare the heart of his patient by his kindness of word and manner, medical aid and advice, for the reception of the Gospel when proclaimed by his clerical brethren, his converts, native evangelists, Bible women etc? The

latter on the whole is the mode of work which is adopted, not from choice but from absolute necessity. Owing to the helpless condition of native medicine and the very fame of his own successful practice, such large numbers attend his dispensary as to take up his whole time in attending to their physical ailments. The work becomes thus so engrossing that the various methods of direct medical missionary work above specified are necessarily shut out from him. He is put in charge of a large hospital perhaps the very day he arrives in the field, or he begins medical work by opening a dispensary in connexion with one of the chapels and immediately patients begin to flock to him. Once begun there is no end to it. The place becomes his centre and base of operations; he throws himself enthusiatically body, soul and spirit into the work. The work necessitates daily, constant attendance. He has no holidays, no day of rest, the Sabbath being frequently the busiest day. At first he has everything to do himself, no qualified assistants being yet trained. He becomes doctor, nurse, and apothecary in his own person and probably a good deal more besides of a less diginfied character. The disease grows by what it feeds on, and soon he find himself. doing the work of a servant or a coolie, doing all himself, perhaps thinking that no body can do anything well but himself. His work thus becomes very onerous and exacting. He finds no time for the study of the language. What he does acquire he picks up by the ear from his patients. However much he may be inclined, he finds no time for direct spiritual work. He perhaps neglects the care of his own family in his ardour to benefit the poor Chinese. His centre now demands his first and foremost attention. He undertakes the education of assistants and students and later on the preparation of text books on the various subjects embraced in a medical career. He finds he cannot leave his flourishing hospital to proceed alone or join his clerical brethren in tours in the interior. The exigencies of the mission families demand his stay at home. He never succeeds perhaps in making himself master of the language, of the written character at least. He cannot afford to spend his first two years doing no work but grinding at the language with the help of native pundits. His usefulness does not depend solely or even primarily on the acquisition of the language. Diseases can be cured and a diagnosis made from the merely objective symptoms. The large bulk of his practice, at first at least, is surgical. Let it not be supposed that we do not think it advisable to pick up a working knowledge of the language as soon as possible. It ensures greater comfort and efficiency on his own part and inspires greater confidence on the part of the patients.

But in the midst of all this purely professional work, can he lend no helping hand in direct missionary work? Christs command to his disciples when he sent them forth was "Heal the sick and say unto them, The kingdom of Heaven is come nigh unto you." This is the medical missionary's standing order. It indicates the order and the manner of his work. His first duty is to heal the sick and then to say unto them, not *preach*, the kingdom of God is near you. Does he not speak to his patient, single or in groups in his dispensary as opportunity offers, of the truths of the Gospel, of the value of sanitary measures, personal and public, of the principles of hygiene, and nursing? Does he not show the value of cleanliness, said to be next to godliness, vaccination, proper and seasonable clothing, the time when weaning should take place and a dozen different subjects on which the heathen Chinese have but faint and false notions? Such instruction is valuable and necessary and is made a valuable adjunct to more direct speech. The confidence is in this way won. Besides this he has his dispensary and ward hung with scrolls or illustrations from the Bible which convey important truths to the mind. They in large characters proclaim "How shall we escape if we neglect so great salvation," and "What shall it profit a man if he gain the whole world and lose his own soul" with a couple of dozen of like suitable texts of Scripture fitted to arouse and arrest attention. As opportunity offers he speaks a word in season in the wards. His time is too much taken up to permit of religious services being held in the wards. He is trusting to his clerical brethren who are in charge of the spiritualities to see to their spiritual wants. The foreign and native pastors, preachers, evangelists and catechists, are preaching daily to the patients in the waiting room or chapel before, during and after dispensary hours. Books and tracts are sold or distributed to the patients. The in-patients are likewise visited and looked after in this way. The physician in his rounds or in his dispensary drops a word here and there, leaves a tract or book or makes enquiries as to what doctrines they have first listened to or what books they have read, how far they understand them and how they look upon Christianity. He not unfrequently speaks in the chapel or waiting room to his patients and others. When he speaks close attention is given, his illustration are pat, his remarks are direct, his language is simple and free from all theological phraseology, his arm is single, his sympathy is strong and he speaks with knowledge of the circumstances of his audience and consequently with force. In this way the physician makes a most effective preacher. But he is apt to be carried away with his own enthusiasm and that of his audience and to break seriously in upon his dispensary work, while at the same time

exhausting his own energy and strength. If he is too much engrossed on week days to speak publicly to the patients, probably he devotes his Sundays to this work. Perhaps he limits himself to half an hour daily in the waiting room, talking to the patients or he may sit by while his assistants (who are or ought to be Christians, although at first perhaps not exclusively, for this will depend on circumstances) take their turn each day in speaking of some theme previously determined upon and thoughfully prepared, suggestions for the treatment and division of the subject being given beforehand by the physician. His assistant's remarks are followed up by some of his own and this form of work I have found intensely interesting, attractive and captivating alike to doctor, assistant and patient, but as already remarked it is likely to interfere with the dispensary work. One drawback to long continued preaching in the waiting room is that in many cases patients come long distances necessitating an early return or with such disease that they are wearied out and cannot hold out. Before and while the patients are having their ailments attended to, the preaching is kept up by the foreign missionary and his native staff. The Bible woman meets with the female patients in a separate room. The number of patients daily may exceed one hundred, which to be seen and prescribed for intelligently requires several hours. The work is very exhausting. The atmosphere of a crowded room of Chinese patients is not of the purest, their clothes, their skins and their diseases often unite in producing smells to which a western olfatcory nerve is altogether a stranger; he has daily a number of minor operations and not unfrequently a major one requiring administration of chloroform. He has the training of his students and assistants to look after, he has perhaps two hours of translating work daily preparing manuals for their use, he has drugs, ointments, pills, lotions, etc., to compound almost daily. With such labours thrown upon him, belonging strictly to his own proper professional work and in the fitting of natives to start as Christian medical men or missionaries in their own districts or provinces, the physician, however strong his own inclinations may be for more direct Gospel work, soldom finds the time. The chances are he will be knocked down with typhus fever within the first few years and a succession of attacks of the same in after years. The engrossing character of his work hardly leaves him time for healthy exercise or for attending to his own spiritual concerns, private study or the education and moral and religious oversight of his family. The great drawback therefore to the usefulness of the medical work in its evangelistic aspect is the engrossing and laborious duties of the dispensary and hospital over which he is set in charge. This difficulty is not to be met by seeing patients

on certain days of the week only, thus leaving room for study of the language, for relaxation or for occasional short visits to the adjoining country. On his dispensary days the numbers of his patients will perhaps be found doubled and he is unable satisfactorily to attend to them all. Patients coming from a distance and ignorant of the days on which the dispensary is open, are frequently put to great expense and inconvenience. Should he leave his hospital for any length of time to attend to work in the country he will find his work at the dispensary languish and his influence impaired. Should he not visit the interior he will lose doors of usefulness. On the whole he determines, perhaps wisely, to keep the fountain of the circulation in good order trusting to the extremities to receive benefit in the usual way. Should he have assistants and leave them in charge he finds, with very few exceptions, that they are inexperienced, fail in their diagnoses, commit blunders occasionally or fail to afford the desired relief and thus the influence and good name of his hospital wanes. Every medical man, be he missionary or not, is enthusiastic in the practice of his profession and what he does he tries to do well. It stands to reason that if he have any outside private practice whether among Chinese or foreigners all the preceding difficulties will be greatly enhanced. The Chinese frequently make demands to have patients seen at their own homes and by virtue of the gravity of the disease no escape is possible from work of this sort. While it indicates confidence and is calculated to do much good, let it not be forgotten that it makes a very serious demand upon the physician's time, strength and patience. This form of work threatens to assume unlimited proportions unless a very strong determination is made to withstand it as much as possible. Hours are often spent in going great distances to see some poor specimen of suffering humanity for whom perhaps nothing of a medical character can be done and whose influence is evil. Very much of the physician's work will never directly or indirectly perhaps benefit the mission or advance Christianity. The same, of course may, be said with even more truth of the clerical missionaries' work. But though debarred by his own all engrossing professional work the physician nevertheless need be no unimportant factor in a mission. His unbiassed mind, sound judgment, strong common sense, developed by his special education if not brought out also by national or constitutional tendencies are of service in the conduct of a mission, in Committee or otherwise. The patients and others have learned to trust and confiide in him and here he exercises a great influence. His bearing and manner express kindness and thoughtfulness, his actions are a living illustration of the Golden Rule. The word dropped in season, the frequent daily calls to give up the debasing

opium vice, intemperance, excesses of other forms and of other kinds have their effect coming from the lips of such a friend. His fame not only brings him patients but their friends and neighbours round him and others often come simply to have the pleasure of his acquaintance, the honour of speaking to him and the privilege of learning something from his lips. Were he so disposed his whole time might thus be very profitably spent. But the urgency of his other duties puts an embargo upon excess of this pleasant form of social intercourse to which the Chinese of the classes to whom abundance of leisure is their greatest evil, are so much addicted. This form of mission work has not yet been thought of, certainly not carried out, though that it is capable of doing much good there can be no question. A well educated, talkative European Christian, well supplied with scientific and other apparatus and prepared to receive and pay visits to the Chinese better classes would undoubledly prove a great success. It would at the present day and under present circumstances succeed admirably. If the teaching of a little English were combined with it, the effects would be still more startling. The early success of the Roman Catholics in China was of this sort. Astronomy, mathematics printing, clock making, medicine, etc., were some of the agencies employed by them and did much to advance their cause and bring them favourably before the high officials and emperor. The use of electricity, photography and a hundred different Western scientific appliances, regarding which the Chinese are most curious would prove most useful as an introduction to these very classes, whose absence is so much deplored by the preaching missionaries. The Magic Lantern is probably one of the best methods of interesting the people. The Chinese are mere children and exhibitions of this sort are entertaining and instructive. I have had such magic lantern exhibitions and among my audience I could note some of the highest officials. There is no limit to the usefulness to which such exhibitions could be put. I have an idea of employing a suitable Christian native to visit the houses of the officials every night in winter and among other illustrations to introduce those of Scripture. If discreetly done, much good might be affected. This scheme can be made more than self supporting, a charge being made per night for such an exhibition. But this is a digression. In this way many get acquainted with the physician and mutual visits are exchanged and lasting friendships formed. In this way the social, family and Christian life of the West is brought into close contact with the exclusive oriental family life. By virtue too of his reputation the advice of the medical missionary

is sought by the people for all sorts of objects, the mere mention of which would excite incredulity, and cause laughter.

So much for some of the indirect work of the medical missionary's position. Let us glance briefly at some of the direct evangelistic work connected with his labours. We have already forestalled much that might be cited under this head. And there is first, that his work brings a large class of people to hear the Gospel who would perhaps not otherwise ever hear the joyful news of salvation. They collect in large crowds in the waiting room or chapel, often as many as a hundred or more and thus there is presented a splendid opportunity for preaching which extends daily for several hours. But not only is there this excellent opportunity for bringing the truth to bear upon them but the audience is perhaps in a more receptive and impressionable condition, their sufferings leading them to appreciate the Gospel of life and opening their hearts to the reception of the Gospel message. This at least is the general belief and a large portion of the converts of the various missions possessing the medical adjunct will, I think, bear it out. I have, however, lately been astonished to hear from a zealous and able missionary of twenty years standing in North China, that in his opinion preaching to patients was utterly useless; their minds were so bent upon their physical ailments and condition and their desire to see the doctor, that they were not affected by the proclamation of the Gospel. This is a very sweeping assertion and requires careful examination. It may be difficult if not impossible in some cases to secure an audience without the presence of the patients, but if preaching to them be in vain, much of our labour is in vain. Upon close investigation I think it will be found that a larger percentage of admissions to the church are from the patient class than from the more outside preaching. The bulk of the admissions at Peking have been from among the out-patients. Moreover many of the patients come with diseases which do not prevent them from sitting and listening attentively to the preacher. Gratitude for physical benefits received, dictates that they should hear the foreigners' doctrine. If his practice be so good and so superior to anything native and of which they are the living witnesses, they may consider it necessary to look, like the Bereans, into these things and investigate the claims of the religion they profess. This has been so in not a few cases. Not a few have come with impaired physical vision who have had the eyes of their understanding opened to see the wondrous things written in God's Law, and who it may be in some cases coming to scoff remained to pray. The Chinese are never in a hurry and will often sit for hours listening to the preaching until the doors are actually

closed upon them, and the preacher informs them he is tired out and invites them to come next day. That time is money is no Chinese proverb. I have seen most attentive, almost spell-bound audiences when the physician has been the speaker. This is perhaps to be expected, speaking as he does with directness and singleness of aim, using the phraseology of the common people, drawing his illustrations from their every day life or his own practice and giving them a new interpretation and a Christian turn. He refers frequently to his patients directly in proof of his assertions and this rivets their attention. Perhaps it is just because of this power that he wields, that it is desirable it should be still further exercised.

But not only in bringing patients and their friends under the preaching of the Gospel is medical work useful but in view of the numbers brought into the church through its instrumentality is medical work an advisable agency. The direct results in the number of converts added yearly to the mission are easily estimated; and in this respect differing greatly from the indirect which cannot be computed. Medical missions as a direct evangelistic agency stand prominently forward as compared with ordinary preaching, itinerating, Bible colportage, schools, etc. A goodly number of the converts, preachers and native agents generally, will be found to have been brought into the church through the agency of the medical department. Dr. Edkins in one year reported as many as twenty-three adult baptisms, the direct result of hospital work. Other years have also sent in their quota. Many of the first agents of the mission are the direct result of medical work. In some cases, perhaps, the discontinuance of the medical work would practically amount to breaking up the mission. The chapels in some cases could perhaps not be filled but for the out-patient class. It forms always, to say the least, an important nucleus with which to begin. It brings a more widely extended class to hear the preaching than the mere preaching itself apart from the medical work could ever accomplish. And in proportion to the area from which hearers are drawn, we may suppose Christian ideas to get diffused. The bread is cast upon the waters to return at some other time. We cannot therefore think that the preaching to in-patients is a useless work nor do we place it second in point of importance to regular and ordinary congregations. As compared with direct personal contact in the wards, it is an agency, without doubt, of less power just as seeing and talking with the ordinary hearers at their own homes would produce greater results than mere chapel preaching. The good influence exerted in the wards is probably not all owing to the softening influences of the medical work, of the kindness received,

of the more impressible condition of the heart, a consequence produced by suffering; but to some extent at least from *personal and direct contact*. If this be so, as it undoubtedly is to a great extent, other agencies ought to yield equally good results. The felt want is how to reach the people, how to get into closer, direct sympathy with them, how to get them to love us the more they come to know us. Knowledge of us is the great desideratum. They entertain the ordinary ideas of us and our religion and its objects which have been instilled into them by the anti-foreign party in the state. When they come to know us it is always a wonder to them to find that we are human beings like themselves and by-and-by they begin to learn that our religion inculcates far higher and nobler principles of self-sacrifice than anything they had ever dreamt of. In this way our influence extends and religion is propagated.

Is full advantage taken by the missions of the opportunities presented by medical work? Are the missions not in many cases but imperfectly manned, utterly inadequate to overtake the work devolving upon its members? The having a fully equipped mission is of more importance than having numerous stations, scattered over a wide expanse of country and inadequately supported. No army would venture into an enemy's country without securing its base of operations, garrisoning and keeping the intermediate stations. The rule hitherto aimed at by the London Missionary Society has been to have two missionaries at one station. And even this number has with difficulty been maintained. The Peking station of this society has been starved in this way for many years. Years of usefulness have thus, to a large extent, been lost for want of a larger clerical staff; opportunities of usefulness have been neglected and no advantage taken of them. The fields have been, as it were, white unto harvest but there have been no reapers. The home missionary societies are cognisant of these difficulties but the want of men and money in many cases has prevented the evil from being remedied. This paucity of the foreign staff makes no provision for ill-health, invaliding, furlough or death. Where one of the missionaries is medical, the case is even worse for the interests of the mission work. The openings for usefulness are greatly increased and the means for overtaking it are diminished. But notwithstanding the paucity of labourers, the work has not been without good results. The inadequacy of the staff may be still further manifest, if besides the medical officer, who is engrossed more or less with the purely professional side of his work, the brother clerical missionary is devoting his time and talents to the study of the literature of the country, or as in the case of a new mission in a new region, with the transla-

tion of the Bible, religious books and tracts, English preaching etc. Where this exists, we need not point out the running to waste of opportunities presented by medical work. And as to following up the work in the wards, some special agency is needed to take charge of it. After doctor and clericals have done all that can be expected of them, much is still left undone. We have none of the Christian agencies brought to bear upon the in-patients in hospitals at home, no Christian lady visitors and such like. And yet what a grand opportunity the wards present for coming into free, unfettered and direct contact with the patients. Chinese family etiquette nearly altogether prevents domiciliary visitation and this is one of the greatest drawbacks to the succees of missions in China. In hospitals this feeling of exclusiveness is completely done away. The patients rather enjoy such visits and are grateful for them. It seems to me that some other Christian agency is a great desideratum in our hospitals, to second the efforts of the physician, to overlook the nursing and dietary of the patients, take the superintendence of the patients in the wards and to make Christian instruction also one of their chief concerns. Girls day and boarding schools in China and India are provided with missionary ladies whose self-denying labours are well-known and are beyond all praise. Such help is very much wanted in our hospitals. Here the lady physician has a great advantage ever her male colleague. It is there where the Roman Catholic sisters find their vocation and the church their benefit. The Chinese on the whole make wretched nurses or rather in the natural heathen state are poor care-takers of the sick. They lack the delicate sense and active sympathy which spring from consecration to that Master in whose service a cup of cold water does not pass unrewarded. The Chinese are lamentably indifferent in any sick dietary. Careful nursing and dietary are recognized in the West as more than half the battle in the cure of disease. Some patients are lost or their recovery retarded or their stay in hospital rendered in-operate for good to their minds and souls for want of such help. The direct missionary results from such an agency would, I have no doubt, be incomparably greater than they are at present by the establishment of such an agency. To secure such success as we desiderate of course suitability in the agents is of the first importance.

Such an addition to the mission or medical staff would entail considerable expense, but it would be money profitably spent. In the mean time, in the absence of such Christian matrons could not the ladies who take charge of the girl's schools or make their object to visit women, find some portion of their work in visiting the Hospital patients? We know their work in the schools is exacting

and requires their undivided attention and we therefore fear to suggest the addition of extra burdens. Those missions that have the medical men are as a rule devoid of female mission agency. This is particularly true of the London Society and the reverse is the case with some of the American Societies. The in-patients, it need hardly be said are but a small fraction of the attendance at the Dispensary. They are not even as a rule of the better classes, they preferring to be attended at their own homes. But this instead of being a hindrance may prove of incalculable advantage. The in-patients consist of those whose cases are serious or require surgical interference or those coming from great distances. The admission of the begger class, the halt, the lame and the blind, thus turning a hospital into a house of refuge would require such surveillance as to make an irksome task and one which no European could conscientiously undertake.

Can any suggestions be thrown out in addition to those already specified, by which the usefulness of medical missions can be enhanced? Could the clerical brethren do more in visiting the wards and talking with the patients, holding morning and evening prayers, engaging in the reading and expounding of Scripture? Could the native helpers or Christian converts gratuitously help in this work? Can the physician do more in a directly evangelistic way, than he is now doing? Can he undertake visits to country stations within a reasonable distance? Can he employ his trained assistants in work of this kind? Could medicine in some way not be combined with Bible colportage, or missionary itinerating by foreign or native evangelists who go into the interior? Could not such be taught some general medical principles and be armed with simple medicines? Every foreigner in the interior is supposed to be a doctor and is constantly beset for medicine, especially to cure opium smoking. The Mongol missionary of the London Society did a great deal of medical work in this way in his large diocese. Vaccination has been thus frequently practiced. A few simple drugs with a good stock of common sense go a long way in a country like China. In this way the barrier of prejudice and ignorance is torn down, close contact with the people is gained and then it will be found that the Chinese are not very unlike ordinary human nature everywhere.

I shall refer in a future paper to some other questions relating to the medical missionary such as private practice, furloughs, salary, etc. The subject has now assumed such dimensions as to give difficulties to the Missionary Societies at home and to the medical and clerical missionaries on the field.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

By Rev. Arthur H. Smith.

(*Continued from VOL. XVI. page* 288.)

PUNS AND OTHER LINGUISTIC DIVERSION.—PARODIES.

AN example has been already given of the facility with which, by slight verbal changes, the meaning of an Antithetical Couplet may be reversed. Parodies of various kinds are common in Chinese, a few specimens of which may serve as further illustrations of 'linguistic diversions.'

It has been already observed that the Chinese are fond of bantering descriptions of the Henpecked Man, (懼內的). One of the numerous anecdotes relating to this individual embodies an example of Parody. A poor scholar who happened to have an educated wife, was kept in the most abject terror by her severity. Whenever he had incurred her high displeasure, he was obliged, in the middle of the night, to kneel by her bed until such time as she saw fit to release him.* Upon one of these occasions she was pleased to offer him his freedom upon condition of his citing from a volume of Odes with which they were familiar, a verse which with adaptations should suit his present situation. If, however, he failed, he was to remain kneeling indefinitely. The lines which he selected were as follows:—

'When clouds are thin, and the wind is light, toward noon of a spring-like day,
I walk mid flowers and willow trees, and over the stream I stray;
My heart-felt joy is little known to those who think, forsooth,
That I am stealing leisure time to imitate idle youth.'

雲淡風輕近午天。傍花隨柳過前川。
時人不識余心樂。將謂偷閑學少年。

The following is the revised version, which secured a remission of the husband's punishment:—

'The clouds are thin, the wind is light
And the hour is just the middle of night;
The objects which the poet descried,
Those flowers and willows are all outside;
And little they know of my good Spouse
Who think I'm practicing New Year's bows!'

雲淡風輕半夜天。傍花隨柳在外邊。
時人不識余心苦。將謂偷閑學拜年。

Other examples of verses which have been parodied are found in a little book already referred to, called the Poems of *Shen T'ung*, or the Divine Child. Among the many exhortations to study in this collection of verses, one of the most frequently quoted is the following:

* The 'kneeling punishment' (罰跪) would seem to be a well recognized mode of enforcing their authority, in use by Chinese Xanthippes, for the proverb says: 'The Henpecked man is obliged to kneel with a lamp on his head [to make it certain that he does not stir] until the morning watch,' (怕婆頂燈跪到五更)

The Emperor honors the brave of heart,
Then practice composition's art;
The worth of other pursuits is small,
The study of books excels them all.

天子重英豪。文章教爾曹。
萬般皆下品。惟有讀書高。

The shameful greed of gain which in the later reigns of the present dynasty has degraded the civil service of China into a national reproach, is deservedly satirized in a new reading of these lines—a 'reversed version' which has attained general proverbial circulation:—

The Emperor prizes his sycee,
And nothing for Literature cares he;
All other callings now rank first
The study of books is last and worst.

天子重元寶。文章不要了。
萬般皆上品。惟有讀書糟。

Among others verses of *Shen T'ung* are the following, which are called the Four Joys.

The welcome Rain by which long drought is brought to a sudden end.
When in a place remote from home, the sight of intimate Friend,*
The Bridal Chamber's flowery torch upon one's wedding night;
One's Name in the list of the Graduates exposed to public sight,

四喜

久旱逢甘雨。他鄉遇故知。
洞房花燭夜。金榜題名時。

The parody in this instance consists in adding two characters to each line, by which the meaning is entirely reversed;

久旱逢甘雨————雹子。
他鄉遇故交————討賬。
洞房花燭夜————實女。
金榜題名時————作夢。

The dismal drought was stopped by Rain,
—With ruinous hail stones in its train;
When far from home a Friend I met,
—Who promptly dunned for an ancient debt;
The Bridal Chamber's flowery light,
—But the bride is a kind of hermaphrodite;
Successful scholarship—joy supreme,
—But that was only a morning dream.

(神童) Under the head of odes, this *Shen T'ung* or *Hsieh Hsüeh Shih* (解學士) was mentioned as a youth whose capacities for the production of poetry, were unrivalled. He was a native of the province of Kiang Hsi, and is said to have lived in the Ming Dynasty. After he became a Cabinet Minister, (學士) this title was appended to his name as that of Divine Child had been. It is related of him that when a mere lad, on occasion of accompanying

* In Mr. Scarborough's volume the first two lines of this Ode are quoted (No. 2492), and are made to do duty as a "Weather" proverb.

his father to the District City he saw a Buddhist priest wearing a wooden platform (*Chia* 枷) about his neck, a punishment for adultery. The sight of this priest's shaven head emerging from the hole in the cangue, immediately inspired *Shen T'ung* with a verse, in his usual manner, the first line of which contains a play upon the two (*Chia* 家, 枷), characters.

出家又扛枷。知法又犯法。
四塊無情板。夾着大西瓜。

FREE TRANSLATION.

This man became a Buddhist priest, and then became a felon.
He learned the laws that Buddha spoke;
Through lust his country's laws he broke.
(His priestly garb was but a cloak
For crimes like those of other folk)
So now he wears a wooden yoke
Its ruthless timbers made of oak (?)
Support his clumsy water-melon.

Of this constant reduction of the Muses to the condition of servant maids, his father at last grew tired, and peremptorily forbade his son to speak at all, unless he could confine himself to prose. At the same time he ordered him to take a broom and sweep the space before the house, to remove gently the basket coops containing young chickens, and to do it all without any rhymes. *Shen T'ung* seized the broom, and fell vigorously to work, but the force of habit was too strong for him, and he unconsciously and mechanically chanted the following lines:—

净掃堂前地，輕拿罩內鷄，
Run out in front and sweep the yard,
Set not the chicken coop down hard.

At this point he chanced to look up, and perceived his father gazing sternly toward him, whereupon he added *sotto voce*, two lines more:—

分明是說話。又當我吟詩。
(Aside) *'When simply talking—even then*
He thinks I'm humming Odes again!'

After he had become a Councillor of State the story is that as he was walking in the Imperial gardens with the Emperor, a strange bird lit upon a tree, and shook his large fan-like tail in a very singular manner. The Emperor inquired of the Minister what bird this was, to which the latter, who had really never seen one before and had no knowledge whatever on the subject, replied in the readiest manner that it was called the 'Seven Shake Chicken' (七鷄搖) because of the number of movements of the tail when it flew. The Emperor then drew his bow, and shot at the bird, which shook itself nine times, and departed. To the not unnatural inquiry of the Emperor how this performance was to be reconciled with the statement which his Minister had just made, *Hsieh Hsüeh Shih* promptly responded with an impromptu verse, as follows:—

七鷄搖，七鷄搖。飛騰上九霄。
今日朝天子。再加搖兩搖。

The Shaker Bird his shakes are seven
As he wings his way to the topmost heaven;
The Son of Heaven he sees to-day
So adds two shakes and flies away.

The facilities for Chinese parody were exemplified in an interior district of Chihli, where the Roman Catholics distributed large quantities of money, upon condition that the recipients should adhere to that faith, and send their children to the newly established schools. Upon these easy terms adherents multiplied by the thousand, and a far greater number of schools was put in operation than could be conveniently supplied with Christian teachers. The Confucian scholars who accepted the position of instructors, for the sake of the salary, had little interest in the formal repetition of the creeds &c. (聖號經) which formed a part of each day's exercises, and many of them had not the smallest comprehension of what the following prayer means 以十字聖架號, 'By the sacred sign of the cross,' 天主, 我等主, 救我等於我仇. 'O God, our Lord, save us from our enemies', 因罪德肋, In the name of (*yin*) the Father [*Pa-te-li; i.e. patre*], 及費畧, and of the Son, [*Chi-fei-liao, filioque*] 及斯彼利多三多名者, 亞孟, and of the Holy Spirit, [*Ssu-pi-li-to=Spirito San-to=Sancto*] Amen.

Nearly all the last half of this formula, being simply a transference of Latin words into Chinese sounds, was, of course, like the Sanscrit in the Buddhist books, totally unintelligible to those who repeated it. One phrase alone caught the ear—*Chi-fei-liao* 及費畧. To the hearer this immediately suggested a popular proverb; 'When the chicken flies the egg breaks,' *Chi-fei-liao, Tan-ta-liao* 鷄飛了, 蛋打了. Hence, instead of repeating the incomprehensible abracadabra of the foreigner, the scholars sometimes muttered a parody of their own 'weaving,' as follows: 'When the chicken flies, the egg breaks; if you listen to foreigners, you will be reduced to idiocy: 鷄飛了, 蛋打了, 隨着外國人的話, 就傻了.

A story is current in the same region, of a number of rustic recruits to the Roman Catholic faith, who heard that Mass, *Mi-sa* (彌撒) was to be celebrated at a certain place, and who attended *en masse*, each man provided with a bag. It turned out that not being able to discriminate between a horse-chestnut and a chestnut horse, they had mistaken the celebration of Mass, for *a distribution of grain*. This singular misapprehension arose from supposing that *Mi-sa* (彌撒), Mass, the meaning of which was wholly unknown, was the same as *Mi-sa* (米撒) and that this in turn was equivalent to *Sa-mi* (撒米) to *Scatter rice*!'

The reasoning of these peasants was not different in kind from that of which one has daily experience in China, for, as has been already pointed out, the Chinese are in the constant habit of treating a mere sound as if it were an entire syllogism.—Physicians prefer to use *old* cash to abrade the skin (by counter irritation), on the ground, as is said, that the character *Ku* (古) 'ancient' corresponds to the character *Ku* (骨) which means 'bone!'

Whoever learns to write the English language, becomes aware of the fact that in order to convey a precise meaning, punctuation and the arrangement of clauses are matters of prime importance. Teachers illustrate this truism by such examples as that of the countryman who was mystified by the information that an Interest Table which he found in a merchant's office, was "a rule for counting houses," (counting-houses); and that of the member who apologized for unparliamentary language in the ambiguous words; "I said he was a liar it is true and I am sorry for it." The Chinese language offers an unlimited field for instances of this sort. Thus a story is told of a father and his two sons who lived in a place where the people were fond of litigation. At the close of the year they agreed each to utter some felicitous sentence, hoping thus to give a favorable turn to the next twelve months. The father first spoke, as follows; (今年好), 'May this be a good year.' The elder son continued; (晦氣少), 'May unpropitious influences be few!' The younger son added: (不得打官司), 'May we get on without a lawsuit!' These eleven characters were then written out, and pasted up in the main room, where the good luck, which it was hoped they would cause, might be multiplied by the perusal of them by every one who entered. The next morning the son-in-law came to pay his respects and was much amazed to see before him two strips, the first with five characters and the second with six, as follows; (今年好晦氣), 'May we have this year plenty of ill luck!' (少不得打官司) 'May we get an abundance of lawsuits!'

The story just cited occurs in a tiny volume styleed 'Laugh and be better' (笑得好), the tales in which are adapted to expose to ridicule sundry weaknesses and vices of human nature, which it is hoped can be amended by satire. In this case the superstitious folly of those who expect a few sentences of 'felicitous words' to exert a beneficial influence upon their lives, is the object aimed at. In another somewhat similar story, the Sons-in-law, who will be no gainers by their Father-in-law's expenditure on his new house, offer their congratulations in a tone which clearly exposes the utter selfishness of their natures.

Old Mr. Yao he built a house, a mansion new and wide and tall,
His Sons-in-law together came, to pay congratulations all;
Quoth he; 'The building of this house, with constant trouble has been (wrought)
And all this anxious toil and care I do not wish to spend for naught,
So on this glad and happy day, my worthy Sons-in-law you each
Shall now in turn enunciate some timely and auspicious speech.'

'This house of yours,' said number One, 'is not indeed devoid of merit,
But you've no Son, *so when you die* pray where's the person to inherit?'

''Twas *most expensive*—this same house,' said number Two 'and that is plain,
So when you sell for less than cost, the loss will cause you keenest pain.'

'Oh! sell at once, and *bear* the loss,' said number Three, 'and fate forestall,
Lest fire consume it utterly, and you have nothing left at all!'

岳翁新盖一樓房。三個女婿賀喜到中堂。
岳翁說、每人必須說句吉祥的話。
也不枉我操心受累的忙了這一場。
大婿說、丈人的樓房雖然好。
只怕你死後沒有兒子誰承當。
二婿說、盖此樓房錢不少、若要轉賣賠了錢必定疼的荒。
三婿說、我看也是急早賠錢轉賣了好。
倘若失了火燒你个片瓦無存、落个精打光。

Every one is aware of the Chinese habit of flourishing one finger in the air, or drawing it across the palm of the hand, to indicate the method in which a character is written. To a foreigner this appears no doubt about as legible as an inscription on water, but to the Chinese, accustomed to remember characters by the number and order of their strokes, it is almost as precise as a pen and ink notation. Somewhat analagous to this method for the eye, is a mode of suggesting a character to the ear by a description of its composition. Thus an extremely obstinate person is spoken of as 'three drops of water, and a girdle, (三點水, 加一個帶字) that is, *Ch'ih* (滯) obstructive. In the same way a stupid man, *Hun* (渾) is obliquely described as 'three drops of water and a general,' (三點水, 加一個軍字). Most such circumlocutions are probably used in an unfavorable sense, yet there are many exceptions. Thus, a man who is number four (行四) in a family, is called a *Fang-tzu-pien-'rh* (方字邊兒), on the equitable consideration that a square has *four* corners, or that the character for four (四) is itself square! The same expression is also applied to four articles of any kind.

THE DISSECTION OF CHINESE CHARACTERS.

The peculiar structure of the Chinese language, gives to the business of analyzing characters a place to which nothing in alphabetic languages corresponds. The construction of anagrams has always been a favorite amusement, in civilized lands, and at times considerable ingenuity is exhibited in this form. In Paris, for

instance many years ago, there was a mania for puzzles of this kind, and among others the name of the First Consul was treated in the following singular fashion, the seven letters composing Napoleon's name, forming a Greek anagram, thus:—

Napoleon
Apoleon
Poleon
Oleon
Leon
Eon
On

This they Parisians affirmed, was a collection of Greek words exclusively, forming a Greek sentence in the following order: Napoleon on oleon leon eon apoleon poleon, signifying in English 'Napoleon being the lion of his people, was marching on destroying the cities.'

There is reason to believe that a collection of all the anagrams ever heard of in the English language, would entirely pale its ineffectual fires in presence of the number which could be collected in Chinese by the analysis of characters, not only on account of the practically infinite range of material in that language but because the development of these results has in China been for ages carried to the point of a fine art. Among the numerous methods of fore-casting the future in use by the Chinese, that which depends upon the dissection of characters (拆字) occupies a prominent place. Of this process some examples have been already adduced in a previous section, yet a word in reference to this class of fortune-tellers may not be out of place in this connection*. The father of the art is vaguely affirmed to be one *Shao K'ang Chieh* (邵康節) of the T'ang Dynasty, and he can certainly boast a multitide of disciples. The modes of operation vary widely. Some fortune-tellers are provided with a stock of 'selected characters,' numbered from thirty to sixty. By the skilful manipulation of generations of fortune-tellers these symbols exhibit the hidden secrets of human life, as a *papier-machè* model in the hands of an expert demonstrator of Anatomy, displays the muscular, nervous and circulatory systems of the human body.

* The following lines are said to have been handed down for about seventeen centuries. They refer to the prosperous life and violent death of *Tung Cho* (董卓 See Mayer's Manual No. 687) who was assassinated A. D. 192.

千里草。何青青。十日卜。不得生。

A thousand *li* of grass—how green it is!
Ten days of divination—he can not survive.

The explanation is found in the characters composing the name of the individual referred to:—*Ch'ien* 千, *Li* 里, and *Tsao* 草, compose the *Tung* 董, character; *Shih* 十, *Jih* 日, and *Pu* 卜, form the *Cho* 卓, character.

The customer selects his character, which is sometimes done by lot by means of sticks in a bamboo tube, and the significance is made known by the fortune-teller in accordance with the occult rules of the guild; others permit the inquirer after his fate to present a character of his own choice, and here the prophet's skill has its widest field. The professors of this branch of their art are not unlike those ancient Sophists who held themselves ready to discourse to a Greek audience upon any subject whatever, for any length of time.

A certain scholar, who like many of his class presented a singular compound of skeptical credulity, consulted a fortune-teller of this kind, as to the result of an impending and much dreaded examination. The character drawn was *Ch'uan* (串) meaning to connect. The fortune-teller promptly pronounced the character most auspicious, for it is composed of the *Chung* (中) character doubled, which, read in one of its tones, mean *to attain*. The prophecy therefore was that the scholar would pass a splendid examination taking in fact a "double first." A spectator, struck with the felicity of the prognostication, thereupon came forward to hear his fortune, and, as if by accident, contrived to choose the same character as the scholar hoping to hoodwink Fate into an equally favorable response. Now a man who spends his life in a promiscuous Chinese crowd, especially when his living depends upon the quickness of his wits, has those wits sharpened to a surprising degree of acumen. The fortune-teller at once took in the situation, and disappointed his client by announcing that the augury was of the very worst, pointing out that this character *Ch'uan* (串) with a heart appended (患) means 'calamity,' which showed that fate was against him because his *heart* was bad! In this celerity of adaptation to the circumstances of the moment, the Chinese fortune-teller rivals his brethren the 'confidence men,' and other sharpers in Western lands.* When no customer presents himself, the shrewd practitioner, who reads faces as he reads characters, between the lines, frequently hails some passer by with the announcement that he perceives by his countenance that Fortune has something in

* After the above was written, the writer met a strolling Professor of the character-dissectiug business, who was asked for a specimen of his method. The character which happened to come first to hand was *ku* 古 'Ancient,' which the fortune-teller (who had read some Christian books) promptly explained to mean that the proclamation *K'ou* (口) mouth of the Cross *Shih* (十) had been from 'ancient,' times! A second character, which chanced to be *Yang* (樣) a pattern, was pointed out, when he observed that the 'Virtue-top, (羊) *i.e.* the upper part of the, character *Shan* (善) 'Virtue' indicated that 'Virtue' was 'eternal (永), and that this desirabl state of things prevailed in the East, (the direction of the coun'ry from which the writer came) as was evidenced by the fact that Wood (木) 'belongs to' the East!

store for him. Nine men out of ten would like to know what Fortune has in store for them and the individual addressed, being one of the nine, and finding himself politely accosted by a gentleman of a suave manner, calls a halt. Upon this the dissector of characters whips out a slip of paper, upon which is recorded the statement; 'Last night while at an inn I computed the Future, and ascertained that to-day at this place I should meet YOU!' Now of every ten persons whom a sagacious fortune-teller would think it worth while in this way to hail, nine would not stop to consider that for a fortune-teller to have calculated the preceding evening at an 'inn' that he should meet Somebody who could be addressed as 'You,' was no remarkable sign of fore-knowledge. Nor would they reflect that this same 'You' would be equally applicable to every other individual of the human race, who happened to pass that way, just as every day is 'To-day.' Thus he halts and has his fortune told, and this is very likely the means of gathering a crowd. If, as often happens, a crowd should collect, and no one offers to have his fortune explained, the operator engages in casual conversation with the first man whose eye he catches, and asks some question, however trivial as, for example; 'How old were you when you married? The person addressed, taken by surprise, carelessly replies. perhaps, that at that time he was thirty. Then another inquiry is addressed to another person, and so on. Nothing is lost, nothing is forgotten. Each sentence casually dropped is a trolling fish-hook and each hook is admirably adapted to catch a foolish fish. By-and-by the fortune-teller with ostentatious candor makes a proposition to the crowd. Let some one, any one, since all are total strangers to him, give to the crowd the outline statistics of his family, the dates of his birth, number of his relatives, &c., &c. As soon as this shall have been done, the fortune-teller agrees to produce from his bundle of computed fortunes (all of them wrought out 'last night at an inn') one which shall in every smallest particular correspond to this personal history. In proportion to the number and minutiæ of the particulars adduced, is the improbability that it can be matched at a moment's notice by a computation prepared 'last night at an inn.' The curiosity of the crowd is thus excited, and the specification of details begins, the fortune-teller meantime standing idly by, with his hands in his sleeves (袖手旁觀). But the sleeve of the fortune-teller resembles the one worn at that now famous game of eucher, by his countryman Ah Sin. Like Oceanic Han and Tidal Su, the interpreter of fates is a rapid penman. Within that capacious sleeve are concealed a little ink-slab, and a stubbed pen, with which are taken swift but accurate notes of the

items given by the witness. When the latter has concluded, the fortune-teller by a skilful sleight of hand, affects to shuffle over a huge pile of memoranda, and select, of course, the one of which the ink is barely dry. This he holds up, and reads to the crowd, some of whom can confirm its accuracy by their knowledge of the character and all of whom are struck with the undeniable accuracy of the calculation made though it was 'last night in an inn.'

If none of these methods are adopted—for the devices are legion—resort is perhaps had to sentences previously framed, and which can be made susceptible of double or even opposite meanings, (雙關語) like the *Aio te Romanos vincere posse* of antiquity. With this in view, slips have been prepared before hand. Suppose the fortune-teller, as before, offers to produce from his bundle a computation showing which one of an individual's parents had first died. When the fact has been stated to the crowd, the fortune-teller exhibits the result of the calculation made 'last night at an inn,' in the following Delphic words 父在母先亡. If the mother died first, the fortune-teller in reading makes a pause after the second character, the meaning then being; 'While the Father was living, the Mother first died.' If otherwise, he lays, emphasis on the fourth character; 'The Father died before the Mother.' If it be entirely uncertain whether the parents are both living, only one living, or both dead, and the fortune-teller has agreed to prove that he made the calculation accurately 'last night at an inn," he produces the following magic legend.

父母雙全你不能傷一個。

If one parent only is alive, the character are read thus; Father and Mother both alive—this is impossible for you, who mourn for one of them.' If neither of them are dead, the pause is transferred to the fourth character; 'Father and Mother are both alive—you can not mourn for either of them.' But if both parents prove to have died, the fortune-teller with thumb and finger dextrously wipes off the two final characters, and the remainder are thus read: 'Father, and Mother both alive—this is impossible for you—mourn!'

The irrefragible proof thus given of the powers of insight of the fortune-teller, have by this time perhaps persuaded the countryman of whom a question was asked a few moments before, to come forward and have his fate read. The crafty seer informs his customer that his horoscope indicates that his early settling (少運) was bad, that he was poor, that his parents died early, &c. &c. All this the fortune-teller inferred with unerring accuracy from the discovery made in advance that the man was not married until he was thirty years of age, a circumstance which in ninety-nine cases

out of an hundred, would be due to poverty, or to trouble in the family. His future fate (老運) would naturally be made as favorable as possible, to contrast with his early misfortunes.

It is not fortune tellers alone who profit by the readiness with which the component parts of Chinese characters may be arranged, and rearranged, and by the extreme facility with which a new meaning may be read into a character, or phrases of a sentence. The process here indicated is one by means of which the Head masters of the numerous Chinese sects (to which reference has been repeatedly made) often found some of their most occult and incommunicable instructions. A certain sect known as that of the Purifying Pill (煉丹門), claims to have inherited the true Taoist secret of Immortality, a secret which they affirm that the ignorant Taoist priests, many of whom can not even read their own Taoist classics, (the *Tao Tĕ Ching*) have altogether lost. Without entering into the profound and almost incomprehensible mysteries in which this business of Purifying the Pill of Immortality is shrouded, a few words of explanation will suffice to render intelligible the kind of exposition to which reference is now made. Upon this system man's nature may be compendiously described as composed of three parts, Body. Soul, and Spirit. The Essence of life (精) which for simplicity we loosely render Body, is concentrated in the pubic region (丹田). The Soul (氣) resides in the thoracic cavity, but it is by no means identical with the breath, albeit the same character is employed to denote it to the great mystification of the inquirer. The spirit (神) is supposed to have its headquarters *in the head.* The process of purification consists in changing or Purifying Body into Soul (精化氣), and then changing or purifying Soul into Spirit, (氣化神), Those who practice this are art able to cause the Spirit to leave the Body by the use of certain means, when the Spirit ascends to heaven (or elsewhere) seeing things unutterable. The aperture through which the soul makes its exit, is by some considered to be near the bridge of the nose, by others it is placed at the back of the head while still a third school affirms that the opening is at the junction of the bones, at the summit of the skull. Such in the baldest outline is one phase of the theory of the Pill of Immortality, a theory, the details of which however skillfuly presented, would probably suffice to exhaust the patience of the most forbearing Reader.

According to the laws of the United States all books published in that country, must, in order to receive the copy-right, be entered in the records of a certain officer. In a frontier village in one of the Western States a town-meeting had been held, at which the question of what text-books should be used in a recently established District School, was acriminiously discussed. The advocate of a certain

spelling-book silenced opposition, and stormed the position of his adversaries by the following argument; "Gentlemen, some wants to vote down this book, but just let me read you what it says on the other side of the title page: Entered according to Act of Congress. Now, Gentleman do you suppose that a book that has been entered by a special act of the Congress of our great and glorious country, is to be put down by a town-meeting vote of the likes of us flying in the face of the laws of the land?" The voters had not looked at the matter in that light, and the book was adopted without farther debate.

An insurance agent was surprised on looking over the answers to the questions propounded to a person who wished to take out a policy, to find opposite the inquiry: 'Age of parents if living?' The figures, 131 and 123. On investigation he ascertained that this apparently long-lived couple had been dead between thirty and forty years. The applicant, however explained that his parents '*if living*' would have been of the ages given. These instances of mistaken exegesis, may serve as dim and very inadequate analogies to the Chinese methed of reasoning from characters. Thus the character for Heaven is explained by the Sects, in two quite different ways: It may be considered as a union of one *I* (一) and *Ta* (大) great, as in the saying: Heaven is one great heaven, and man is a small heaven, (天是一大天, 人是一小天), according to others, however, it is composed of *Erh* (二) two, and *Jen* (人) man, and indicates that Man unites in himself the Dual Powers. The character *Tao* (道) Road, Doctrine, or Reason, is a mine of wisdom for the sect just described. It is composed of *Shou* (首) a head, and *Che*, (辵) to go, signifying (according to the sect) not that he who leads makes a road, (tao), but that the purified Spirit after pursuing a certain course through various parts of the body, and thence up the spinal column as above explained, finally 'goes' out at the 'head!' The purificationists are firm believers in the proposition that the Three Doctrines are one in essence, (三教歸一), and they quote the ancient Sages in a manner which would make those worthies stare with astonishment. The philosopher Mencius had a long conversation with *Kung Sun Ch'ou* (公孫丑) on the moral, intellectual, and 'active-power' (氣) of man. 'I am skillful,' he said (Bk. II. Pt. I. Ch. I. 11), in nourishing my vast flowing passion-nature, (我善養吾浩然之氣). No wonder that *Ch'ou* pursued; "I venture to ask what you mean by your 'vast flowing passion-nature?'" (敢問何謂浩然之氣). No wonder, too, that Mancius replied: It is difficult to describe it (難言也). But what would Mencius have said if he could have foreseen that according to the Purificationists there is no difficulty whatever about it. Mencius

meant by *Ch'i* (氣) the same that they mean by *Ch'i* and what he designed to intimate was that he had carried the purification of the pill to a great length, and had become very expert at it.

In like manner, when Confucius tells *Yen Yüan* (Analects XII. 1.) how to 'practice perfect virtue,' his words are held to convey much more than appears upon the surface or in any known commentary. The passage was thus; "*Yen Yüan* said: 'I beg to ask the steps of that process.' The Master replied; 'Look not at what is contrary to propriety, listen not to what is contrary to propriety, speak not what is contrary to propriety; make no movement which is contrary to propriety" (非禮勿視, 非禮勿聽, 非禮勿言, 非禮勿動).

In the phraseology of the Purificationists, this is called the closing of the four gates, *i.e.* of the senses, which is to be followed by the opening of the 'gate to heaven,' that viz., through the top of the skull!

The opening sentence of the Confucian Analects (according to the orthodox interpretation) is as follows; The Master said; 'Is it not pleasant to learn with a constant perseverance and application?' (學而時習之, 不亦說乎). When we have been informed that the last character but one is to be read *Yüeh* (悅) meaning *to be pleased with*, the sentence is perhaps as perspicuous as any other in the books of which it is the introduction. Witness now the manner in which the Purificationists deal with these simple words. In order to make their exposition intelligible, however, it must be premised that the Purified Spirit, after having left the Body (*via* the Heavenly Gate), returns through the same opening, but instead of descending the Spinal column, it passes through the front part of the skull, to the roof of the mouth, and thence along the tip of the tongue which must be pressed against the roof of the mouth to meet it. If the tongue is held away from this roof, the Spirit can not cross. Now when the tongue is held in the position named and vocalized breath is allowed to escape from the throat, there is naturally formed the sound *Erh* (而). For this reason the syllable *'Erh'* has become a *symbol* and *exponent* of the theory and practice of the Purificationists. When *'Erh'* is formed, to use a figure from electricity, the circuit is closed and the purification business goes on. When *'Erh'* can not be formed the circuit is broken, and business is suspended. This recondite theory of the *'Erh'* is a profound secret (a secret which is now intrusted to the honorable confidence of the Reader) *and must never be mentioned.*

With these explanations we are now prepared for the new (and purified) explanation of this passage, which is this; The Master said, 'To learn *Erh* and to practice it constantly *is a thing never to be spoken of*' (學而時習之, 不亦說乎).

There are some in Christian lands who think it strange that the Bible should be capable of being made to mean anything, everything or nothing, as when the modern Spiritualist finds the prototype of their Cabinets in the Ark of the covenant, &c., &c. These and other examples show that this experience of the Christian Bible is not a unique experience. Mencius observed, (Bk. III. Pt. I.–IV. 15), that he had heard of birds leaving dark valleys to remove to lofty trees, (吾聞出於幽谷, 遷于喬木者), an expression which has become a proverbial figure for the change from a worse to a better position. Among the Purificationists and others, this passage is cited as confirmatory of the theory of the flight of the Spirit already described. The Body is the Dark Valley, (幽谷), and the heavenly regions are the Lofty Tree (喬木). It would seem strange indeed that such a text should have been thus cited, for according to the Purificationists the Spirit does constantly return from its Lofty Tree to its dark valley, yet in the very same sentence, Mencius goes on to say: 'But I have not heard of their descending from lofty trees to enter Dark Valleys,' (未聞下喬木, 而入於幽谷者). A band of individuals, who are members of one of the Eight Diagram Sects, (八卦門) had been firm believers in the Purification doctrines, embraced Christianity, and soon made it evident that with Chinese characters to draw upon, 'reasons' may readily be found 'as plenty as black berries.' In their view removal from the Dark Valley, (幽谷) denoted departure from the Eight Diagram Sect. The Valley (谷) character is composed (said they) of Eight Men and Mouth (八人口) meaning eight men with mouths, eight teachers, to wit the leaders of the Eight Diagram Sects. The 'Lofty Tree' to which they had now removed, was the Cross!

Similar to this exposition was that of a Chinese Christian schoolmaster, who informed his pupils that the *Ya* (亞) found in the *O* (惡) character (wicked) refers to Adam (亞當) in commemoration of his having brought sin into the world. Another teacher explained *I* (義) Righteousness which, is formed of *Wo*, I (我) and *Yang* (羊) a sheep, by saying that it was an unconscious prophecy of Christ, who alone is able to say; 'I am righteous (我羊=義)!

Aside from fortune-tellers, and the Sects, the analysis of characters furnishes endless amusement for those who have sufficient education and skill to practice it.

Five friends at a wine-shop, entertained themselves by a game of character dissecting. Each one in turn was to produce his character and show that the analysis was correct. Whoever failed was to be fined by being obliged to drink an extra cup of wine.

The first promptly gave his character, in the following verse:—

田字不透風。十字在當中。
十字推上去。古字贏了酒一盅。

'The character *T'ien* [田] excludes the air,
The character *Shih* [十] lies in the square;
When pushed up high that all may see [古]
It wins my cup of wine for me.'

The second then struck in as follows:—

回字不透風。口字在當中。
口字推上去。呂字贏一盅。

'The character *Hui* [回] excludes the air,
The character *K'ou* [口] lies ambushed there;
When pushed up high as high can be
The *Lü Tzu* [呂] wins my wine for me.'

Number three proceeded thus:—

囹字不透風。令字在當中。
令字推上去。含字贏一盅。

'The character *Ling* [囹] excludes the air,
A smaller *Ling* [令] it has to spare;
But when to the roof I push it on
I win my wine by the character *Han*.' [含].

The next was ready with this:—

困字不透風。木字在當中。
木字推上去。杏字贏一盅。

'The character *K'un* [困] excludes the air,
Yet a Tree is peacefully growing there;
The inner Wood [木] to the top I bring,
And win my wine by the character *Hsing*.' [杏].

Despite his advantage as the last speaker, number five found it impossible to think of any suitable character, and while he hesitated, the others gleefully cried: The fine, the fine, come drink the wine. 'Not so fast quoth he,' 'I have a character now, and thus he chanted.'

曰字不透風。一字在當中。
一字推上去。 ————

'The character *Yueh* [曰] excludes the wind,
The character *I* [一] is in there pinned;
The character *I* when once pushed up.'

'Stop, stop, exclaimed the others, there *is* no such character as that would make.' Yes, there is, he cried, and finished the verse thus:—

一口一大盅。

'Leaves One big mouth and One big cup!'

His companions burst into a hearty laugh, and remitted his fine.

PUNS.—TWO SENSES OF THE SAME CHARACTER.

The extent to which the Chinese employ puns which depend upon 'borrowing' one meaning of one character for another may perhaps justify a somewhat copious illustration of their characteristics. Almost every Chinese character combines within itself many meanings totally distinct from each other, a circumstance which gives occasion for a multitude of puns in which a word is used in one sense to suggest another sense of the same word.

The character *Shen* (神) for example, signifies divinities, and also animal spirits, &c.

The old priest sold his temple, but kept his gods, (老和尙賣廟, 留神), *i.e.* Take care, (留神).

'The local god catching grasshoppers, an agitated divinity' (土地爺捕螞蚱, 荒了神). *i.e. disturbed in spirits* (荒了神) 'A beggar letting off fireworks, the poor man's *Ch'i* goes up to heaven,' (花子放氣花, 窮氣昇了天), *i.e.* He who is in distress complains to every one he meets. His breath is like the exploding gases in his rocket. 'Locust's heads in dumplings,—all mouth;' (螞蚱頭包扁食, 淨嘴), of one all of whose capacity is lodged in his mouth,—good for nothing but talk.

'When a crow stumbles, he is propped up by his mouth' (bill). (老鸛打前失, 嘴支着), similar to the last, "all talk and no cider."

'An old pig raising a bamboo door-screen,—lifted by means of his mouth,' (老猪掀竹簾, 仗着嘴挑着), same as the last.

'On the old lady's birthday they buy her meat' (老太太的生日要打肉). On ordinary occasions she can not afford meat. To buy meat is called *ta jou* (打肉) To say to a child: 'An old lady's birthday,' would imply, 'You will get a whipping' (要打肉).

'The meat seller carrying an ornamental portal upon his shoulder,—what an imposing frame-work!' (扛着牌坊賣肉, 好大架子). Of one who affects a grand style, (好大架子).

'A clay doll carrying on its shoulder an ornamental portal,—the person is small, but what a fine frame,' (泥娃娃扛牌坊, 人兒雖小, 他的架子好大), same as the last.

'To knock on the city gate at midnight,—striking against a nail.' 半夜叫城門, 碰釘子). The iron bound gate of the city will not be opened until day-light, why beat on it? Metaphorically to run into difficulties, (碰釘子).

'Turning a somerset on a cloudy day—there's no shadow.' (陰天打觔斗, 沒影子). *i.e.* not a trace (沒影子), to be found, of anything lost, &c.

'The story-teller looks at his fan, but has no book,' (說平書的看扇子, 沒有本), *i.e.* Of one who has no capital, (沒有本).

'*Wang Lien Feng*, the story-teller, went according to his book,' (王蓮峯說書,照本). This individual, (a Tientsin man of the time of Tao Kuang) employed in a tea-shop to recite stories, instead of trusting to his memory, as others of the class do, held a volume open before him. Hence, said of one whose operations are limited to his capital, (照本).

'A grave-yard plot is not so good as a heart-plot; the house of the dead is not so good as concealed merit' (陰田,不如心田,陰宅,不如陰德). The heart is variously called the 'inch plot' (方寸), and the 'heart plot' (心田). Hence the saying; 'If you desire the most complete happiness, you must depend upon cultivating the heart.' (欲廣福田,須憑心地). Unostentatious merit, (陰德), is the object of much praise on the part of the Chinese, but the statistics of its cultivation, were they attainable, would not perhaps make so good a showing as one would suppose from the frequency with which it is talked about.

'A weighing-pole without stars [dots], weighs nothing with certainty.' (沒有星的秤,定不準了). Of one who has no fixed purpose, who can not decide, &c (定不了準).

'The old villager having never seen a watering-pot,—a broken mouth.' (莊家老兒未見過噴壺,碎嘴子). The phrase *Sui-tsui* (碎嘴子) is used of those who are fond of finding fault.

'*Yen Wang's* fan,—a dark face,' (閻王的扇子,陰面), of one whose countenanace conceals his true character. (陰面).

'Bean-curd tied with a horse-hair, can not be lifted,' (馬尾拴豆腐提不起來), of anything which must not be mentioned. (提不起來).

'The old villager having never seen a gauze veil—does not mind about his face.' (莊家老兒未見過障紗,不顧面). Met. of one who has no self-respect. (不顧面).

'Trousers worn on the head,—one can not show his face.' (頭上穿套褲,臉上下不來). Similar to the last.

'The shoes of *Yao Ssu*,—no face.' (姚四的鞋,沒有臉). A Tientsin man who always wore round tipped shoes; hence said of one with no 'face,' self-respect.

'*Ho Erh Pa* selling sheeps lungs,—he has no heart,' (賀二爸賣肺頭,沒心了), a Tientsin Mohammedan who sold meat, one of whose customer's wished to buy a sheep's heart. 'Take the lungs,' said the meatman, 'for *I have no heart*.' Used metaphorically.

'A guitar which gives no sound when played, no rest for the strings,' (彈不響的琵琶,沒有品了). The *p'in* (品) of a guitar causes the resonance of the strings. Met. of one whose behavior is improper. (沒有品了).

'The old villager having never seen rice porridge,—sticky paste' (莊家老兒未見過大米粥,糊塗鏡子). The expression *Hu-tu* (糊塗) signifies glutinous, and also stupid. Used of block-heads.

'The Territorial Intendant, and the Salt Commissioner each goes his own way.' (本道鹽道各行其道). Each *Tao-t'ai* has his own *tao*. Let every one attend to his own affairs.

'A blind man grinding a knife—sharp,' (瞎子磨刀一快了). *i.e.* quick (快) 'When do you want this?' asks the carpenter who is making you a table. 'A blind man grinding a knife,' is the reply, from which he understands that it is to be quickly, (快快).

'Two Mohammedans fighting,—this one is not that one,' (兩個回回打架,這回子不是那回子). *i.e.* this time (回 turn) is altogether different from the other.

The Mohammedans, although to a casual observer one with the Chinese, form merely a mechanical in distinction from a chemical combination. It is notorious that some of the most desperate robbers are of this race, and the Chinese recognize in their physiognomy, especially in the nose, a proof of the violent temper popularly ascribed to them. Jests at their expense are common. Thus a man and wife were awakened at night by a noise. *She* said it was thief, he declared it was only a dog. This happened twice, but the third time the thief effected his purpose. In the morning the woman said: 'There.' I said each time it was a man, and you said each time it was a dog,' (我說回回是賊,你說回回是狗) *q.d.* 'I said Mohammedans are thieves, but according to you, they are dogs.'

In the *Chinese Repository* (Vol. XIII. p. 32), is mentioned another instance of the fondness of the Chinese for reviling the bigoted Muslem strangers from the remote west. It is related that over the door of a mosque in *Hang Chou* there was an inscription of four characters, as follows: (西方聖人) 'The Holy Man of the West,' Mohammed. *Kuan Ti* (關帝) the Chinese Mars, came riding by on his cloud, and perceiving the characters, was very angry, and ordered *Chou Ts'ang* (周倉), his servant, to efface them. Another version claims that it was Confucius who gave *Tzu Lu* (子路) his pupil, the order to obliterate the characters, on the ground that the title 'Holy Man' is the prerogative of Confucius alone. Instead, however, of chiselling out the characters altogether, *Chou Ts'ang* removed only the upper part of each, leaving the characters (四方王八) *i.e.* 'Four Myriads of Bastards,' (万) is the contracted form of *Wan* (萬) ten thousand. As given in the *Chinese Repository* the change was incomplete, *Fang* (方) being allowed to stand intact.

Among other unfavorable peculiarities, the disciples of the Prophet have the reputation for an unlimited capacity for using violent language.

A local saying giving an estimate of the comparative demerits of Peking and Tientsin people has been already cited. The Mohammedans are believed to be even worse. Hence the saying runs; 'Ten sharpers can not talk down one Tientsin wrangler,' and ten Tientsin wranglers can not talk down one Mohammedan,' (十個京油子, 說不過一個衛嘴子, 十個衛嘴子, 說不過一個回子).

Many Chinese puns, or half puns, depend for their spice on the use of a word in a peculiar and unusual sense. Of these expression great numbers are only intelligible in particular districts, and if used elsewhere must be explained as if quoted from a foreign language. The same is true of phrases as of individual characters. Owing to the vast area over which the Mandarin colloquial, in some one of its varieties, is spoken, and the singular circumstance that colloquial expressions appear to rove about the Empire at will, intelligible here, unintelligible in the next District, or across a river, and again intelligible at points five hundred miles distant, it is generally next to impossible to decide with accuracy what is current Colloquial, (官話) and what is mere local patois, or 'ground talk,' (土話). So far as our present purpose is concerned, viz., 'the exhibition of certain qualities of the Chinese language, it is of no consequence whether any particular saying is current everywhere, provided it is current *somewhere*. Many examples of the class of provincialisms in question will be found scattered through the following pages but a few are appended below, in a group.

'A defeated cricket,—he gives up his mouth,' (筒了的蛐蛐, 讓了口了). Crickets are set to fighting in little earthen ware jars, like cocks in a pit, that spectators may bet on their respective merits. A beaten insect is called *T'ung-tze* (筒子). His 'throwing up the sponge' is called *Jang-liao-k'ou-liao* (讓了口了). The same phrase means in general, defeat, or failure, in which sense the saying is employed.

'A great flood,—the mouth covered up,' (水太大悶了口了). 'The mouth' in this case is that of the lock in a canal, (閘口) which is now submerged. The expression is used (like the last) to indicate a turn of the tide, as when a noisy brawling fellow is suddenly and effectually hushed up, which is a case of 'a great flood—his mouth is shut,' (悶了口).

'A donkey in a mill,—his mouth muzzled' (磨房的驢子, 攏住口了). The muzzle is to prevent him from turning his head, and eating the grain from the lower mill-stone. The phrase is used like the two preceding.

'The flesh of a little pig,—half fat, (小猪子肉, 半膘子.) The phrase *Pan-piao-tzu* (半膘子) is used of a person who is half crazy, or lacking in good sense.

'A dead crab,—no froth on his mouth,' (死螃蟹無了沫了). The phrase *Wu-mo-liao* (無沫了) is employed to denote one who has no resources, no plan, or no decision.

'The cannon of *Tu Chih Heng*,—empty tubes,' (杜智恒的砲空筒子). This was the traitor who opened the *P'ing-tzu* Gate (平子門) of Peking to *Li Tzu Ch'eng* (李自成). The cannon which *Tu* mounted were empty. The phrase *K'ung-t'ung-tzu* (空筒子) denotes emptiness and false pretensions.

'A small knife falling into a well—it cuts deep,' (小刀子掉在井裏, 揍的不淺). The phrase *La-jen* (揍人) for which there is no proper character signifies to take them in, to 'do' them, 'Doing them deep' (不淺) means that they have been badly bitten.

'The local divinity carrying a sedan-chair—vexing a spirit, (土地爺抬轎子, 鎖神). The words *so shen*, (鎖神) are used to signify annoying to one's temper.

'Blowing through a hollow dough-nut,—a twisted fiber,' (吹筒麻花, 凝着個勐), Chinese *Mo-hua* (麻花) are generally twisted over, and are sometimes made with a cavity in the middle. The expression 'twist the muscle' (凝勐) is used of one who disagrees with others, or is in any way impracticable.

'A stone roller falling into a well,—the hole in the middle (eye) goes to the bottom,' (墩轂轆掉在井裏, 眼子到底了). The phrase *Yen-tzu* (眼子) is used of one who is always getting imposed upon. The saying implies that he carries the art of being cheated to a high degree of perfection, or that he will always continue to be expert at it, (眼子到底了).

'Theatricals with shadow figures, cut so as to let the light through,' (屬影子戲人的, 足了個透). These figures are made of paper, cut in such a manner as to let the light shine through in certain places, as the eyes &c., the figures are cut with a knife, and the operation is called *Tsu* (for which there is no character). The saying is used, like the reduplicated phrase *Tsu-kou* (足彀) to indicate 'ample abundance,' of any kind.

'A *can't-upset* image sitting in a chicken cage, the whole body debts, and holes besides,' (搬不倒坐鷄籠, 一身賬, 又是窟窿). The body of the image is made of paper pasted on a light frame. Old account books are employed, to save expense. Hence the phrase 'the whole body all debts,' (一身賬). A debt is colloquially termed a hole (窟窿) and to contract debt is often called 'drawing holes,' 拉窟窿) The interstices of a chicken coop suggest these 'holes.' The saying is used of one who is over ears in debt, (一身賬又是窟窿).

According to popular belief there are three powers which control Happiness, Official emoluments, and Old Age, and these powers are called 'Stars.' Hence the felicitious phrase over doorways: 'May the three Stars illuminate here,' (三星高照). The Old Age Star (壽星老) is generally represented as a person of great size, and with a head of immense proportions. Now according to Chinese ideas any one who has attained to such dimensions as the *Shou Hsing Lao* is sure to be extremely stupid, unable in fact to hold his own as against others. A man who spends money unnecessarily, merely to gratify himself is said to 'spend grievance money' (花冤錢) paying for example, for a curio three times its value merely because he was resolved to have it. Such persons are called 'Big-heads' (大頭) in allusion to the notion about large people just mentioned, and also 'Great meat-heads,' (大肉頭) or 'Big-heads that do as they like,' (如意大頭).

As the Old Age Star answers these conditions, he is taken as the ideal 'Big-head,' and many jokes are made at his expense, as in the following sayings. The expression *T'ou-ling-pen* (透靈弇), it must be premised is in colloquial use to denote clear intelligence. 'The *Shou Hsing Lao* wearing on his head a glass aquarium, a transparent Big-head!' (壽星老兒帶魚缸, 透靈弇兒的大頭), said in derision of one who wastes his money, but is still pleased with his own shrewdness. The size of his head, and the nature of its clearness, are apparent to every one but himself.

The word *Yüan* (for which there is character) is colloquially employed in the sense of 'tuck under,' as bed clothes. This fact will suffice to explain another jest at the expense of the venerable *Shou Hsing*. 'The Old Age Star covering himself with a saddle cloth, his head is too big to be tucked in,' (壽星老兒蓋馬褥子, 冤不過來的大腦代). The saddle-cloth is too short for a bed-quilt. The words *Yüan-pu-kuo-lai* (冤不過來) here used in the sense just given, are intended to suggest their original meaning: 'No one could possibly be more imposed upon than he!'

The words *Tao-chia* (到家) are colloquially used to mean relevant, as *Shuo-pu-tao-chia* (說不到家) 'to fail to speak to the point;' or extreme, excessive, as *Ch'iung-tao-chia* (窮到家) poor to the last extent. The Old Age Star is often represented in pictures, as knocking at the door of his own dwelling, while beneath is the following legend; 'The *Shou Hsing Lao* knocking at his door, the old Meat-head has got home,' (壽星老兒叫門肉頭到家). This is used to imply that some one who is fond of expending "grievance money' or *Yüan-ch'ien* has carried the business to an extreme point is, in fact, a 'perfect meat-head,' (肉頭到家).

'We are like the sign of a paint shop, one stick is close to another,' (咱們是顏料舖的幌子,棍靠棍). The sign (幌子) which indicates the shops where oils and lacker are sold, is composed of several sticks (棍) of various colors, arranged close to one another. A man who is quite destitute of everything, is called a 'Bare stick' (光棍) and as these are the individuals who are the enemies of society, the words signify a bully, black-leg &c. The saying denotes that as you have nothing, and I am in the same case, therefore like the sticks in a shop sign we must stand by each other, (棍靠棍).

'The little bald boy taking off his cap,—perfectly bare,' (小禿子摘帽子,精光). Similar to the last, nothing in hand, bare, (精光).

'Sitting in a sedan-chair and wailing,—he does not know when he is lifted up,' (坐轎嚎嗓,不識抬舉). Of one who fails to recognize the fact, when he is recommended and praised, (不識抬舉).

'The steelyard ball weighing down the balances,—no weight,' (秤鉈押天平,沒法子). The weight of the weighing pole called a *T'o* (鉈) is supposed to be placed upon the pan of a pair of balances, the proper weights of which called *Fa-ma* (法碼) or simply *Fa-tzu* (法子) are missing. Used of anything to accomplish which there is no way, (沒有法子).

The customs observed in the worship of the Chinese kitchen-god, (灶王爺) give rise to a great variety of sayings. Immediately over the cooking boiler, (鍋) is a little board forming a shelf, on which are placed the offerings to the kitchen-god and his wife, a paper image of whom is fastened just above with or without a cheap frame made of stalks, for a shrine, (龕). On the twenty-third of the twelve month, this divinity is popularly supposed to ascend to heaven, and report to *Shang Ti* (everything that he has seen during the year, although the Taoist 'Book of Rewards and Punishments' (感應篇) distinctly affirms that these reports are rendered *monthly*: 'On the last day of the moon the kitchen-god does the same,' (月晦之日,竈神亦然, the same, that is, as the other gods already mentioned.

The discrepancy would be of less consequence were it not for the fact that the Chinese—for sufficient reasons—are very anxious to have these reports couched in the most favorable terms. With this view the offerings on the departure of the god are made.* The

* Those who are interested in the detail of such ceremonies, will find them circumstantially described in Mr. Doolitle's Social Life of the Chinese, Vol. II. pp. 81-85. In this however, as in almost everything else, 'Customs are not uniform for ten *li* together, usages differ every hundred *li*' (十里不同風,百里不同俗).

image of the god, and the shrine, if there be one,—are burned in the cooking furnace, and are supposed to constitute the 'horse' on which he ascends. Hence the saying: 'The kitchen-god coming down from his shelf—he leaves the board,' (灶王爺下鍋台, 離了老板了). This is a pun on the word meaning castanets (板) which are used at theaters, and which are expected to harmonize with the other music. If played wrong the performer is said to have 'left the board, (離了板了), *i.e.* gone astray. The proverb is used of any violation of propriety, when the offender is described as 'The kitchen-god leaving his board.' Another similar saying runs; Beating on a drum while playing the lily-flowers—he has no boards,' (打蓮花落的敲鼓, 沒有板了). The *Lien-hua-lao* (蓮花落) is a substitute for the castanet. Two large pieces of bamboo are held in one hand and struck together, while in the other several smaller pieces are also violently shaken. This is the prelude to a theatrical performance, like the preliminary flourishes of an orchestra. The supposition is that instead of beating the lily-flowers, a drum is struck, the explanation of which is that the pieces of bamboo (板) are lacking. Used of anything in which usage is violated, (沒有板了).

When the kitchen-god is burned and started heavenward, the master of ceremonies is a man, as on the fifteenth of the eight month a woman is supposed to officiate, (男不圓月, 女不祭灶), and he makes some observations like the following; 'come god of the kitchen,—whose name is *Chang* [think of a god named *Chang*!], come here is your pudding and here is your *T'ang*,; tell all the good you can, do not tell anything bad &c. (灶王爺本姓張, 有年糕有瓜糖, 上天言好事, 少說是非). This is the 'farewell adress' to the divinity, but the shrewd Celestial who makes it, has very likely resolved to circumvent the *Tsao-wang-yeh*, and render it impossible for him to give any report at all. This is the 'true inwardness' of the *T'ang*, or sugar just mentioned. It is a candy of a particularly glutinous nature called *Kua-t'ang* (瓜糖), and is sometimes not only offered, but even rubbed on the cooking-range, the orifice of which is regarded as the kitchen-god's mouth, in order to stick his lips tightly together, so that when he reaches *Shang Ti* he shall be unable to utter a word! Hence the saying; 'The kitchen,-god going to heaven,—his mouth pasted up,' (灶王昇天, 粘着嘴咧).

Notwithstanding this artifice,—which the god was perhaps driven to circumvent by monthly returns, the following Couplet is often put up over his image: 'Go to heaven and make a good report. Return to your mansion and obtain felicity,' (上天言好

事，回宮降吉祥). In consequence of the constant use of the words in this connection, the expression 'Returned to his mansion,' (回了宮了), has come to be a euphemism for the death of any one.

A person who is in vain pursuit of a house to rent, or who has just sold his dwelling, is compared to the kitchen-god, after his image and shrine have been burned, and before the new ones have been set up. 'The kitchen-god gone to heaven,—no place to live,' (灶王爺上天沒了住處).

When he returns at the beginning of the New Year, he finds a new shrine, a new image, &c. Hence the saying: 'The kitchen-god coming home,—everything new,' (灶王爺回家，褡兒新), is used of one who has a complete new outfit of clothing, a new dwelling &c. The partner of the kitchen-god is represented with him in the common images, but in case of a 'Bachelor's hall,' it would be obviously improper to introduce a *Tsao-wang-nai-nai* (灶王奶奶), accordingly in this case the god has no mate. Hence of any one who is quite solitary, it is said, that he is 'A kitchen-god in a Bachelor's hall,—sitting alone,' (光棍堂的灶王爺，獨坐兒).

A person of violent temper, who is always seeking occasions for quarrels is said to revenge himself, in case he finds no one to fight with, by reviling the kitchen-god, the most convenient individual sure to be available. 'Three days without a fight' pointing to the cooking-boiler and abusing the *Tsao Wang*, (三天不打架，指着鍋台罵竈王).

The Chinese make great use of a peculiar kind of earthenware, which is extremely fragile, but which, on account of its thinness, is heated with a very small quantity of fuel. It has a lustre like that of stove polish, and often seems little thicker than egg shells. With careful usage they are made to last a long time. The adage runs, 'The earthenware sauce pan will last a life-time if you do not hit it,' (砂鍋不打，一輩子不漏). Rough usage however, soon puts an end to its career. 'Garlic may be pounded in an earthenware sauce-pan, but it can be done only once,' (砂鍋搗蒜，一椎子買賣).

One vessel made of this ware is used excluesively for heating water and is fitted with a cover which can not be lifted, so that everything must be poured in through the wide spout. These utensils are called *Sha-tiao-tzu* (砂銚子), there is no proper character, and it is to them that the following proverb refers: 'When dumplings are boiled in a *Sha-tiao-tzu*, although they are in the middle, they can not be poured out through the mouth,' (砂銚子煮扁食，肚裡有，嘴裏倒不出來). This saying is used like the adage, 'When a dumb man sees his mother in a dream, he has something to say, but no way of saying it,' (啞叭夢見娘有話，無處說).

Floating clouds in mid-air—no support,' (半空空的浮雲, 沒有根了).

'A blind man lighting a lantern, empty pretence of seeing clearly' (瞎子打燈籠, 混充明眼). The expression *Ming-yen* (明眼) is used in general of a person of intelligence, and among the Secret Sects, (教門) it is applied to those who review the performances (看功夫) of the members, with a view to deciding on their respective merits.

'A rat entering a library—he gnaws characters,' (耗子進書房咬字). The phrase (咬文嚼字) 'gnawing sentences and chewing characters,' is applied to one who lays great stress on externals in study, a pedant. The mention of 'a Rat in a study,' is intended to suggest this meaning.

'Eating lily root with only one chop-stick—picking it up by the holes,' (一根快子喫藕挑眼). This root has many apertures, called 'eyes.' The expression *t'iao-yen* (挑眼) means to 'pick flaws,' in which sense the proverb is employed.

'A little girl mourning for her brother-in-law,—useless howling,' (小姨子哭姐夫, 白嚎), a younger sister is supposed to have no relations whatever with the husband of her elder sister, not even to speak with him although *this* rule is at times violated! When he dies it is not her business to mourn, as it is 'none of her funeral.' The expression is applied to useless begging, especially of the clamorous kind, (白嚎).

'Like a foreign cup—the bottom is coarse,' (屬洋碗的是个粗底). The phrase 'coarse at bottom,' (粗底) is applied to those whose origin can be traced back to wood-cutters, water-carriers &c., in which sense the saying is used.

'Like old millet boiled—grain by grain,' (老小米子的飯, 粒粒羅羅的). Millet which has been kept for several years can not be boiled soft. The expression *Li-lo* (粒羅) is used of anything which is done satisfactorily and well.

'There are smoked chickens and smoked ducks, but no smoked men,' (只有薰鷄薰鴨的, 沒有薰人的). The expression 'smoking a man' (薰人) is employed of abusive, depreciatory or threatening language. The saying means that while fowls are to be cured by a smoking process, this treatment should not be extended to human beings.

'The girdle of Wang the Fat Man—loose and long' (王胖子的鏞腰帶, 希鬆平常). The phrase *Hsi-sung-p'ing-ch'ang* (希鬆平常) is used of anything which is common-place, nothing out of the ordinary line, to convey which idea is the purpose of the saying.

The word *bitter*, *K'u* (苦) is used in the secondary sense of poverty, pain and trouble of any kind even more frequently than in its literal signification. Hence the saying of one who is very poor, or in deep distress; 'Three-tenths more bitter than yellow gentian,' (比黃連苦三分). Of the same sort is the following: 'If you are bitter, just murmur at fate,' (苦了只怨命). This expression is used in banter, for example of cucumbers or melons which turn out to be bitter: 'If they are bitter lay it to fate,' (苦了只怨命).

'White rice dropped into clear water—one can see to the bottom at a glance,' (清水下白米, 一眼看到底). This saying is employed of anything easily understand—clear and plain (清白) and which is intelligible at first sight, (一眼看到底).

'Your chopping-knife and my whetstone—each recognizes his own whetstone,' (你的壓刃子我的錯, 自認已錯), *i.e.* let every one knows his own faults (自認己錯).

'A wet-nurse beating on her breasts—they are good, (奶媽子拍膏脯个个是好的). In some regions the breasts are called *Ko-ko* (个个). The expression used, for example, of things bought, indicates that they are 'all good,' (个个是好的).

'An old villager who has never seen a figured mattrass—spotted bedding,' (莊家老, 未見過花褥子, 點兒被). Luck is called *Yün-ch'i* (運氣) or *Tien-ch'i* (點氣). When one's luck turns, as in gambling, it is said to 'go back on him' (點兒背), to signify which the saying is used.

'When the water is hot, it is *no go*' (水熱下不去) *i.e.* of a bath too hot to be entered. Met, of borrowing &c., which 'wont go down,' (下不去).

'One who has entertained guests for many years, an old host,' (多年的賓主, 老東西) Literally *East-west*, from the position of guest and host, *i.e.* an old article (老東西) a curio, (古懂) 'Snowing by daylight, clear and white,' (天亮下雪, 明白了) *i.e.* I understand, (明白了) 'Old—no further addition,' (老了, 不添了). In China whatever a customer can be induced to pay, is the market price. The purchaser makes his offer, and the dealer urges him to 'add' a little to it. 'No' replies the other, 'I am old and shall add no more,' referring to parents too old to 'add' to their families, (不添了). Sticks of candy in the third-nine [after the winter solstice]—they will not run, (三九裏的拔糖, 不行). When the weather is cold the candy will not melt. Metaphorically of anything which is 'no go,' (不行).

'Wu Ta Lang's bag, hanging down,' (武大郎的口袋, 累贅). His stature was so short that the bag depended so as to be always in the way. Of anything troublesome, (累贅).

'A bride mourning for her husband—good heaven!' (新媳婦哭男人,好天). Husband and wife are supposed to stand to each other in the relation of Heaven and Earth. When the husband dies the wife is said to be left, like the earth without the sun. In her grief, she calls on the dead as her 'good heaven.' Used of a clear day (好天).

'A sparrow crossing the sea—no place to light.' (家雀子過海,沒有落兒). Of one who has no resources (沒有落兒) *q.d.* (着落兒). 'The Judge in Hades summoning a doctor,—a sick devil,' (判官請大夫是鬼病). In the temples of the City God, *P'an Kuan* is the dispenser of the awards and punishment. When this City God (城隍) holds his court, *P'an Kuan* is in attendance with functions analagous to those of the clerks known as *Tien-shüh* (典史) in the Yamên of a *Chih-hsien* (知縣) or District Magistrate. Met., used of concealed misdemeanors, squeezes &c. (私弊) which are called *Kuei-ping* (鬼病) to commit which is known as to 'Act the devil,' (作鬼).

'When the new-born infant slips into a flour jar—he comes white all his life,' (落草兒掉在麵缸裏,白白來一世). Met., of one with whom nothing ever prospers, and who appears to have come into the world in vain, (白來一世).

'A Tiger drawing a stone roller, do not hear about such a harness as that!' (老虎拉轆子,不聽那一套). There is no harness (套) that would be strong enough to keep a Tiger dragging a stone roller. The expression means, 'Do not listen to such idle talk,' (不聽那一套).

'White earthen ware dishes,—what a set you have!' (白磁盆子看你這一套). Of one whose language is false or preposterous, (假話一套). 'Sedan-chair-coolies coming upon a dog, alive!' (抬轎的見狗,活的) every one who has travelled in a Chinese chair, must have noticed the responsive grunts of the bearers, much resembling the social croak of a number of frogs. Chair-bearers have in fact, a little brogue of their own. Thus, when the front bearers spy a dog in the path, of the presence of which they wish to warn the hind bearers that they may not stumble, instead of crying '*Kou*,' 'Dog,' they shout '*Huo-ti*' (活的) 'Alive!' Hence the expression quoted, used in reference to fish, for example, which is demonstrably fresh, for it is 'Sedan-chair-coolies coming upon a dog,' by which the bearer understands '*Huo-ti*'—*alive*. In like manner, wherever water is to be avoided, the shout is 'slippery,' (滑) and if a roof or other obstruction threatens a collision the cry as '*K'ao*' (靠) as *Shang-k'ao, Hsia-k'ao, Tso-k'ao, Yu-k'ao* &c., to indicate the situation as above, below, to the left or to the right.

'Prancing in front and jumping behind, extremely unsteady,' (前蹿後跳的, 狠不老實). Of one who is restless or untrustworthy, (不老實).

Cleaning out chimneys with a hemp stalk—black when the work is done,' (蔴杆子打烟甬, 黑了爲止). Used of anything which continues only until dark, (黑了爲止).

'The story-teller without his musical instrument—talking without any accompaniment,' (說書的不帶弦子, 白講). Used of useless discussion, (白講).

'A feast spread at the top of a mast—lofty display,' (桅杆頂上設筵, 高擺). Said of one who affects a grand style to which he has no claim, (高擺).

'The barber claps his hands, but does not take hold of the head,' (剃頭的拍把掌, 沒有拿頭). Of one who has no chance to take hold, (沒有拿頭).

'A Shanse man eating sea crabs—he pulls off the legs,' (老西吃螃蟹, 拿腿). Of one who runs as fast as his legs, will carry him, (拿腿).

'The fish dealer who has not brought his basket—he hooks the mouths,' (賣魚的不帶籃子, 鈎嘴兒). Of one who attacks another with bantering or abusive language, (鈎嘴兒).

'A doll made of yellow gentian—a bitter child' (黃蓮堆娃娃, 苦小子). Used of a lad who has a hard lot, (苦小子).

'A mirror hung with the glass to the wall,—no reflection,' (反面掛鏡子, 此人有些不照頭). Used of one who gives no promise of anything good, (不照頭).

'A tumble-bug climbing a bamboo pole,—he does nothing but pass joints,' (屎蚌螂趴竹竿子, 淨過節). The bamboo is so full of joints, that one is no sooner got over, than he comes to another. Said of one who by reckless behavior, or extravagant language is always, exceeding the bounds of moderation, (淨過節).

'Twenty-five garlic-bulbs—a small braid,' (二十五頭蒜, 小辮兒). Garlic is braided together by the stems in lots of one hundred. Twenty-five only, are called a 'small braid,' used of a person with small cue (小辮兒).

'Entering a pawn-shop with a child in one's arms, willing one-self to pawn the child, but the shop-keeper will not take him in pawn,' (抱著孩子進當舖, 自己當人, 人家不當人). Used of one who considers himself to be somebody, (自己當人) but who is despised by others, (人家不當人).

A REVIEW. DR. S. W. WILLIAMS' MIDDLE KINGDOM, CHAPTER V. POPULATION AND STATISTICS.

By Rev. A. P. Happer, D.D.

MOST readers who take up this elegant reissue of a standard work on China will naturally turn to the chapters which discuss the subjects in which they feel a special interest. Many will turn first to the last chapters in the 2nd Vol., which continue the history of the intercourse with Foreign nations till the present time. Some will turn with special interest to the chapters on the nature of the Chinese Language and its Literature, seeing that the learned author is now the Professor of the Chinese Language and Literature in one of the oldest Colleges in the U.S.A. At this particular juncture, when a war with France is much discussed, some readerswill turn first to those chapters which give some details of the wars of 1840 and of 1860 in order that they may form some correct opinion in reference to the knowledge which the Chinese have of military science and art. It is only the truth to say that on most things pertaining to China, those who consult this revised edition of a valuable work will find the information they seek.

It is not my purpose to give any general review of the whole range of subjects that are treated of in this cyclopedic work. My purpose is to present to our readers a statement of the results of the latest investigations of the learned Professor on the population of China followed with further discussion of the subject. The author has made fewer changes in this chapter than perhaps in any other of equal interest in the two volumes. These pages are occupied with a detailed presentation of the censuses of the population which have been taken from the ninth century B. C., and in subsequent periods down to 1868, with discussions on various matters connected with them. Those discussions take a wide range presenting reasons for regarding some of the censuses as more reliable than others, stating considerations intended to show that the productions of the country could support such a population as is then stated to exist and comparing the density of the population in China with that in other countries in Europe and Asia. Dr. Williams adheres to the opinion which he expressed in the first edition that the census of 1872 which makes the population at that time to be 362,447,183, is the most reliable census which has been made known to Foreigners. He then gives from *Almanac de Gotha* 1882, as taken from Chinese Customs' Reports the population of each separate province, making the aggregate population of the eighteen provinces in 1881 to be 380,000,000.

Professor Williams expresses his opinion in reference to the population of the Empire and the reliabibly of the censuses thus, "The subject of the population of China has engaged the attention of the monarchs of the present dynasty, and their censuses have been the best sources of information in making up an intelligent opinion upon the matter. Whatever may be our views of the actual population, it is plain that these censuses, with all their discrepancies and inaccuracies, are the only reliable sources of information. The conflicting opinions and conclusions of foreign writers *neither give any additional weight to them, nor detract from their credibility.* As the question stands at the present, they can be doubted, but they cannot be denied; it is impossible to prove them, while there are many grounds for believing them; The enormous total which they exhibit can be declared to be improbable, but not shown to be impossible." Vol. 1. pp. 258–9. "From 1792 to 1812 the increase of the population [as shown by the censuses of these dates] was 54,126,679 or an annual advance of 2,706,338, not quite one per cent per annum for twenty years. At the same ratio of progress the present population would amount to over 450,000,000; and this might have been the case had not the Tai-ping rebellion reduced the numbers. An enumeration, No. 22 [referring to the number in the list of censuses giving the population as 404,946,514] was published in 1868 by the Russian Professor of Chinese Vassibivitch as a translation from official documents. Foreigners have had greater opportunities for travel through the country between the years 1840–1880 and have ascertained the enormous depopulation in some places caused by wars, short supplies of food in consequence of scarcity of laborers, famines, brigandage, each adding its own power of destruction at different times and places. The conclusion will not completely satisfy any inquirer, but the population of the empire cannot now reasonably be estimated as high as the census of 1812 by at least twenty-five millions. The last in the list of the censuses, No 28, is added as an example of the efforts of intelligent persons residing in China to come to a definite and independent conclusion on this point from such data as they can obtain. The Imperial Customs Service has been able to command the best native assistance in their researches and the table of population given above from the *Gotha Almanac* is the summary of what has been ascertained. The population of extra-provincial China is really unknown at present. Manchuria is put down at twelve millions by one author, and at three or four millions by another, without any official authority for either; and all those vast regions in Ili and Thibet may be easily set down at from twelve to fifteen millions.

To sum up, one must confess that if the Chinese censuses are worth but little, compared with those taken in European states, they are better than the guesses of foreigners who have never been in the country, or who have travelled only partially in it." pp. 270–1.

We think all our readers will agree in the opinion which Dr. Williams has himself expressed viz. "that the conclusion *will not completely satisfy any inquirer,* but the population of the empire cannot now reasonably be estimated as high as the census of 1812 by at least twenty-five millions." And most readers will, I think, agree in the opinion that the chapter on the population of China is the most unsatisfactory one in the whole book. Dr. Williams has indicated very clearly the source whence valuable materials for confirming or disproving the figures as given in the censuses might be obtained, viz, from the observation of foreign travellers. Up to 1848 the exclusion of foreigners was so complete that there was no opportunity of gaining information of the state of the country by such observation. Hence those who investigated such questions as the number of the population, were shut up to the statements of Chinese censuses and native writers, and surmises as to the probable correctness of their statements; and the possibilititus of the productions of the country being sufficient to support a population so numerous as it was reported to be. The consideration of such probabilities does not satisfy inquirers; and when there is the opportunity of travelling in the country and comparing the appearance of things and the evidences of the populousness of the provinces with that of western countries where the correct number of the population is fully known, we are not restricted to statements given in the censuses, and by native writers. Notwithstanding Professor Williams' declaration that the censuses cannot be disproved most persons will admit that the statements of intelligent travellers do greatly discredit their figures.

But before proceeding to present the observations of travellers in China we must draw attention to a census of the population of China to which Dr. Williams has not referred. This is the census of 1842 as reported by Mr. Sacharoff member of the Imperial Russian Embassy in Peking and translated into English by the Rev. W. Lobscheid and published in Hongkong in 1862. In this census the population is given at 414,686,994. This number was made out, the author says from "the rolls for the years A.D. 1841 and 1842, which were obtained" the writer says "from the Minister of Finance. According to this list the population of China amounted to 178,634,087 families and 418,457,311 individuals for 1841 and 179,554,967 families, and 414,686,994 individuals in 1842."

English Translation p. 49, Mr. Sacharoff says, "We find in the census of twenty six years from A.D. 1757 to 1783, an increase of 98,685,457 individuals, *i.e.* nearly 3,603,287 annually. From A.D. 1782 to 1812, *i.e.* within a period of twenty-nine years, we find an increase of 77,685,394, or at the rate of 2,677,914 individuals annually. From A.D. 1812 to 1842 thirty years elapsed, and the increase of the population within this period is only 53,993,797 or an average annual increase of 1,799,797 individuals." p. 50. In this census of 1842 the population of Chihli province is stated to be 36,879,838 and that of Chekiang is stated to be 30,437,974; Kiangsu 39,646,924; Nganhwei 36,596,968; Fuhkien 25,799,556; Kansuh 19,512,716. The author after presenting these figures for the census of 1842 says, "In conclusion, and in confirmation of what we have said, we will give a few extracts from native Reports and Reivews, which, during the last century and in different times, have been collated in the work entitled *Chuan-chan Tsin-shi Wan-pan;*—To ascertain the amount of the population is not a very easy task. Eight persons are in general counted to each family. But with this computation we get only an approximative and hypothetical increase of the population. We only know the population has considerably increased; but it is difficult to prove the exact number of its increase. You examine the rolls and suddenly discover fresh abuses. A large number live in villages and distant regions. Were we to command all the inhabitants to appear with their families before the magistrates, that would become intolerable to the people; were we to command the magistrates to proceed in person into the villages and settlements, in order to ascertain the number of inhabitants in every house, that would become too burdensome to the officers. The district magistrates never get through their judicial proceedings and the levying of taxes, and have not a single holiday which they could devote to the revision. The most diligent and most acute is incompetent to verify the census. Hence their inferiors have treated the subject with the utmost indifference, and entirely neglected their duty. The verification of the census for every five years is also no easy task. If we cannot have the verification of former censuses, then it is impossible to ascertain the truth with accuracy; for it is neither easy nor possible to enroll the merchants and the remainder of the fluctuating population, who to-day arrive at a place and quit it to-morrow. Hence the clerks are commissioned with taking the census as formerly and with this the matter drops." p. 52.

The writer at page 50 in referring to the census of 1842, says, "These figures show that the same abuses which characterized the

reign of the Sung prevail also in our days. For the present census gives only two souls to one family. When and under what unhappy circumstances can such a state of things exist? Husband and wife are two persons but where are the children?" And yet in the passage quoted above from Chinese writers it is stated that—"Eight persons are in general counted to each family." These statements bring forward one great cause of the uncertainty of the Chinese censuses, and the reason of the discrepancies that appear in the figures as given by different writers. Dr. Williams says; "In the tables, for example, they employ the phrase *Jin-ting* for a male over 15 years of age as the integer; this has then to be multiplied by some factor of increase to get at the total population; and this figure must be obtained elsewhere. It must not be overlooked that the object in taking a census being to calculate the probable revenue by enumerating the taxable persons, the margin for error and deficiency depends on the peace of the state at the time, and not chiefly on the estimate of *five* or more to a household." Vol. I. p. 268.

We would say the margin for error is very great from better sources. For first, each taxable person that is omitted does not withdraw one from the aggregate number, but the number which is fixed upon for a family, whether that number may be 3 or 5, and, second, when the number of taxable persons is given it makes a very *great difference* in the aggregate of individuals whether that number is multiplied by 3 or 5. And to this day, after some 200 years of discussion, the various writers are not agreed as to which figure should be used. Some multiply the number of taxable persons by 8 and some by 5, and hence the discrepancies in the statement of the aggregates, and yet Mr. Sacharoff says; "that in the census of 1842, the number of individuals is only a few more than double the number given as the integers. And the Chinese author quoted by him says "the number reckoned to a family," is neither 3, nor 5 but 8. This statement throws the aggregates of the individuals as given into great confusion and uncertainty. It would appear most obvious, that in order to have any certainty in the matter we must know what is the purpose for which a given census is taken. If it is to know the taxable inhabitants then it must be settled by some recognized Chinese authorities what proportion of the whole number are taxable, and then multiply the number of taxables by the ratio to get the whole number, and even then it will only be an approximation to the actual number.

Mr. Sacharoff accepts the census of 1812 as reliable and bases his arguments in favor of the correctness of the census of 1842 largely on the fact that the ratio of the increase of population from

1812 to 1842 was nearly the same as that which had occurred from 1782 to 1812 and hence the reasons for accepting the reported figures of the population in 1842 are in the main the same as accepting those of 1812. These give the population in 1842 to be 414,686,994. It appears strange that Dr. Williams should not have alluded at all to this census. To complete the List of censuses he should have given the numbers of the population as published by Mr. Sacharoff. I proceed now to present the observation of travellers in China during these latter years.

No traveller in China has had better opportunities of observation, or has been better qualified to give reliable opinions on the state of the country and its population that Baron Von Richthoven. In his Letter on the Provinces of Chekiang and Nganhwei of 1871 he says: "It is with some hesitation that I undertake to present an attempt at estimating the population of the province of Chekiang. But it is desirable that we should arrive at some correct figures in respect to the statistics of China, and I cordially invite contradiction to statements if it tends to correct them. If the area of Chekiang is computed on the great map of China as published at Wuchang, we arrive at the following detailed figures; total area 35,425 statute miles, or about 36,000 square miles, if the islands are included. [The Baron divides the whole into some 8 sub-areas according to natural divisions as the alluvial plain and the basins of different rivers and the number of square miles in each subdivision]. Those portions of this area comprised under the numbers 1 and 4, and having an aggregate area of 3,750 square miles, are the southern extremity of the plain of the lower Yang-tze, and, like the other parts of it, are densely populated. Although it was undoubtedly more populous in former times, an average of 500 inhabitants to a square mile is probably a very high estimate, if we include in it the country and the *district* cities. I add besides, for the five departmental cities. It results from my preceding description of Chekiang, that the rest of the province is *very hilly;* and although it contains about 2000 square miles of tolerably well populated broad valley land, this is more than counter-balanced by large tracts of country which are nearly uninhabited. I believe I do not underrate the population of this hilly part in putting it down at 100 to the square mile. We have then 3750 square miles with 500 inhabitants to the square mile 1,875,000: 32,250 square miles with 100 inhabitants per square mile 3,225,000: Population of Hangchow, Kiahing, Huchow, Shaohing, and Ningpo, 2,000,000. If we add for the fishing population on the coast and the islands 1,000,000 we have a total of 8,100,000 inhabitants, or 225 to a square mile. "It is my opinion that these figures are too high, and

that an actual census would show no more than five or six millions. To refer to only once instance. The basin of the Fansui river covers about 1200 square miles. At the above rate for the hilly districts of 100 to the square mile, it should contain 120,000 inhabitants. But in attempting to compute their actual number on the basis of personal observation, I got to consider 13,000 inhabitants as the highest limit within the range of probability."

"Dr. Williams puts the area of Chekiang at 39,150 square miles, and the number of inhabitants, according to the census of 1812, at 26,000,000; this gives an average of 671 inhabitants to a square mile. The discrepancy between this statement and my own is due, in part, to the destruction of life by the Tai-ping rebels. But it should teach us, at the same time, to accept with distrust statistical figures made up by the Chinese Government. The number of 617 inhabitants to the square mile exceeds by more than one half the density of population of Belgium, the most thickly settled country of Europe, and nearly four times the average density of France. These proportions appear quite unnatural, if it is borne in mind that Belgium is eminently an agricultural, manufacturing and mining country, while Chekiang, with the exception of one ninth of its area, which undoubtedly was formerly among the most densely inhabited portions of the globe, is covered with hills interspersed with a few valleys. Whoever has travelled through the province must consider the number given by the so called census as perfectly absurd. If the number of twenty-six millions is reduced by one half, or thirteen millions, the average density of the population would still have exceeded that of Belgium. It is not probable that it ever has been up to so favorable a proportion in the most flourishing times."

Mr. Hippesley of the Customs service published in his report from Chekiang of 1879, that he "had read in the Peking Gazette of March, 17th, 1880, a postcript memorial from the Governor of this province reporting the result of a general census held in the Autumn of the fifth year of the present reign (1879). The population of Chekiang which I had estimated as slightly over 15,000,000 is given according to this census at 11,541,054. The census of 1812 having stated the then population at 29,256,784 the present returns show a reduction of 14,700,000 souls, or nearly 60 per cent and an average to the square mile of 265, instead of 671, [which was the average according to the census of 1812]."

The reduction in the number of the population of this one province as stated by an *official census* of 1876 is nearly 3/5 of 25 millions, the number of reduction which Dr. Williams supposes might have occurred in the whole eighteen provinces by the causes referred to.

I proceed to present statements showing depopulation in the province of Nganhwei. Baron Von Richthoven says in the same letter quoted from above of 1871 "Nganhwei is known to be among the most populous provinces of China; and although the Tai-ping rebellion was attended by *at least as great a destruction of life and property as in Chekiang*, the productive power of the country is still great. * * * If one considers the state of utter depopulation of the provinces infested by the Tai-ping rebels;" &c. p. 18. In *Chinas Millions* for July 1875, p. 44, a writer describing the horrors of civil war in China says; "Nganhwei province had formerly a population of 39 millions. During the latter part of the Tai-ping rebellion it suffered most severely. Twice did the rebel hordes pass through its fertile valleys, carrying off its possessions and with them multitudes of the people, never alas! to return to their desolated home. A great part of the population fled at the approach of the rebels. Famine followed and pestilence in its wake. Thirty out of the thirty-nine millions were swept away to their eternal destiny. So complete in some districts was the destruction, that for miles not a man, nor woman, nor child, not a hamlet, nor cottage, nor hut was left behind: and years after, heaps of unburied bones told the passers by of the fate of the hapless inhabitants." In *Chinas Millions* for 1878, Mr. J. J. Turner, when making a journey through the north part of Nganhwei, says; "crossing the Yang-tze we soon entered the road in a north-western direction. The northern part of this province through which our road lay is very desolate. *Here* and *there* are signs of cultivation, but the *greater part* of it is lying waste. There were some well built bridges partly destroyed, a few villages of mud huts among heaps of ruins and very few people are to be seen. I believe thirty millions from this province perished in the rebellion. We passed through their villages, and saw the ruins; we passed by some of their cities and saw marks of violence on every hand." p. 10.

In *Chinas Millions* for April 1880, p. 45. Mr. Pearse writes, "By means of visiting we have during the last two years visited all the prefectural and district cities but seven, [north of the Yang-tze river] besides a large number of other small places in the south part of Nganhwei, as well as several cities and town in the north of the province and in Kiangsi and in Chekiang. So far as I have had opportunity for judging, the present population of Nganhwei is small compared with some of the other provinces. Previous to the Tai-ping rebellion, no doubt it was much greater; for but with few exceptions *every city, town* or, *village* through which I have passed is more or less in ruins. In some parts, which present the appearance

of having once been large and flourishing villages, the buildings have all been destroyed, and scarcely a single house now remains entire, whilst not a dozen of people are to be seen in the place. Further on one may see large and solidly built houses, apparently in good preservation, but unoccupied, the owners or tenants having in the troublous times been either killed, or fled for safety to quieter regions, and never returned * * In the villages but a small number of the original inhabitants remain, *the land being mostly tilled* by immigrants from Hupeh and Kiangsi; whilst in the cities also, men from a distance often out-number the natives of the place. Although there has been such a large *influx* of agriculturalist from other provinces, much of the land both on the hill-sides and in the plains, that was formerly cultivated, is now lying waste for the want of some one to work it." These statements are made of the province fifteen years after the retaking of Nanking and the dispersion of the insurgents. The statements will fully support the supposition that more than one-half if not two-thirds of the population of Nganhwei perished during the ten years that it was overrun and plundered by the insurgents and the mandarin soldiers. As the number of the inhabitants is stated in the census of 1812 to be 84,168,052, and by the census of 1842 to be 36,596,988, we may suppose that some 20 millions of the people perished.

I have not been able to find any detailed statements of travellers through the parts of Kiangsu and Kiangsi provinces which lie near to Nanking and which were for a longer or shorter period of time subject to the same marauding and plundering expeditions of the insurgents during the time that they occupied that city. They were entirely supported by plundering from the residents of those places into which they made incursions. But we may suppose that in the parts of these provinces there was the same destruction of life and property as was experienced in Chekiang and Nganhwei provinces, and twenty millioms will probably be a low estimate for the number of lives lost in Kiangsu and Kiangsi. Some eleven other provinces, besides the few in the immediate vicinity of Nanking, were more or less ravaged by the Tai-ping insurgents. I have not seen any detailed statements of the extent of the desolation effected by them in their course. But judging from what they did elsewhere we may suppose it was very great. Honan, Hupeh and Hunan suffered greatly, but Kwangsi suffered more than any of them, as the insurrection commenced there and enlarged its operations for three successive years till it gained sufficient strength to start on its march. Mr. Cameron of the Inland Mission and Mr. Colquhoun have made incidental references to the depopulation

of Kwangsi and of extensive districts lying uncultivated in it. And other members of the Inland Mission have referred to the same scenes of desolation as in the other named provinces. More than twenty years ago the Kweichow province suffered from the outbreaks of the Miao-tsz tribes: and subsequent to that Hunan in the south-west and Kansuh in the south-west were desolated by the Mohammedan rebellions. Of the desolation and depopulation effected in the provinces of Kweichow and Yünnan we find these statements by Mr. Margary in the account of his journey from Shanghai to Bhamo in 1874. Of the Shih-ping district city he says "the city was, like the rest, reduced by devastation to a straggling hamlet. The Yamen itself was newly built, and stood alone, as it were out in the country on a site once surrounded by a busy population." p. 179. "Every village I passed through showed sad signs of the savage havoc made by the raid of the Miao-tze. Every where extensive remains of good substantial store-houses pointed out the prosperity that must have been, and in their stead twenty years of peace and quiet had only produced a huddled group of straw thatched huts, inhabited by *immigrants* from Szch'uan and Kiangsi." p. 182. "The road passed through a very ferttle and beautiful, but wholly deserted, region. Large tracts of good arable land were given up to grass and wild weeds. This fact alone speaks very plainly of the *wide spread desolation*." p. 183. "This province of Kweichow is sadly devastated, all the cities are reduced to mere villages and the villages to a mere collection of straw huts. Everywhere ruins of good substantial houses abound, and show what a prosperous region this once was before the wild men of the hills came down *en masse* and *butchered the whole population*. This occurred twenty years ago and still the devoted cities remain as cities of the dead, with extensive walls surrounding acres of ruins." p. 187. "The country (after passing the capital city) was rather more colonized than on the east side of the capital, but still vast tracts of level arable land, bearing distinct signs of former tillage were completely deserted and covered with long grass. The villages on the main road are of a most miserable description. They were far apart and contained few inhabitants who where mostly *immigrants* from Szch'uan." p. 202 "The whole route to-day passed through a fertile valley perfectly level and some six to eight miles wide. It was only partially cultivated, for the country has not yet had time to recover from its twenty years of desolation. It was only last year that this road became free from dangers and obstructions, and *immigrants* could come with safety to occupy the deserted wastes." p. 203. Having

passed the boundary into Yünnan, he writes, "on leaving Yang-lin the ruins caused by the war were sadly prominent. The area which had been covered by houses was evidently very large." p. 231. "Since the war brought ruin on every town there has not been sufficient time for resuscitation. The country to-day showed signs of past cultivation but now lies *utterly deserted*." p. 246. "The city walls [of An-ning chow] were completely destroyed, and nothing had been done yet to rebuild them." p. 248. "All the villages are in ruins, and the valleys, of which we crossed three or four, are sparsely populated." pp. 253. "The country on this side [the west] of Yünnan Fu is sadly deserted." p. 255. "The city walls [of Chio-hsiung] enclosed almost a houseless waste." p. 259. "It is melancholy to see these fine valleys given up to rank grass, and the ruined villages and plainly distinguishable fields lying in silent attestation of former prosperity. Every day I come to what was a busy city, but now only containing a few new houses, inside walls which surround a wide space of ruins, swept empty of many hundred habitations." p. 262. This is Mr. Magary's statement of the appearance of the country as he passed through the whole extent from North-east to the South-west of the two provinces.

In *Chinas Millions* for December, 1880, p. 161. Mr. Baller writes, "The poverty stricken appearance of the country we passed through [in Kweichow] in our nine days journey contrasted unfavourably with the well-to-do air of Hunan. The city wore a desolate appearance, being in places little better than heaps of ruins, with one street running down the middle. In these towns even in the way of provisions but little could be bought; indeed, they were the most woe-begone cities I have seen any where in China, with the exception of some of the cities in Honan during the time of the famine. Judging from the present scantiness of population and the devastated state of the country, a *large proportion* of the inhabitants must have been slain." In *Chinas Millions* for September, 1881, p. 105, Mr. H. Soltau says, "There has been, and there still is, a large influx of people from the adjacent over-crowded province of Si-chuen, and marks of the terrible Mohammedan rebellion [in Yünnan] are gradually disappearing. Many districts which, in Mr. Baber's report are noted as being uncultivated and *without population*, have now been brought under cultivation and are being rapidly repopulated." Similar statements in regard to the evidences of depopulation are found in Mr. Colquhoun's book in regard to Yünnan; but it is not necessary to multiply quotations. Mr. George Parker, of the China Inland Mission who had read my remarks in the article on the "Population of China, in the March-April number

of the *Recorder* for 1883, "we have no detailed statement of the depopulation of the country in Kansuh province by European travellers" has sent me the following statements of his own observations in that part of China. On September 23rd, 1883, he writes, "I subjoin items of information gathered from personal inquiry in every part of the province and leave you to form your own conclusions. The Tai-ping rebels only destroyed one department, Kian-chow in the south, and a district city Liang-tang in the Tsin-chow department. The Mohammedans rose up in the first year of Tung-chi and were pacified by arbitration in the first year of Kwang-sü. Until the last year of Tung-chi they were unresisted in their bloody career. The provincial capital was not destroyed, and Tsinchow-fu city also escaped; but the rest of the province was given up to their butchery for more than ten years. When the Honan soldiers came to get back the land for the Emperor they came too late to save the people. Lang-tai-hien in the South-east, the smallest and most out-of-the way city in Kansuh lost 7000 people by slaughter when the city was taken. "Ku-üen, the residence of the chief military officer of the province (Tituh) is said to have been second only to Lanchow, the capital, in numbers, and to have had a population of 220,000 souls. I said to my informer, perhaps there are 2 or 3 thousand families now. He laughed at my exorbitant estimate. The Tsinchow Department suffered less than any other part. At the examination for degrees this year there were said to be about 4000 candidates for the first degree from its six counties. I have just returned from Eastern Kansuh having visited several department cities just after the examinations had been held in them. At Kiang-iang Fu city there were only *one hundred* student attended the examination for civil honors, and eighty military candidates, from the five counties connected with the department. The one hundred candidates were not sufficient to receive all the degrees due to the department. [Before the war the number of candidates would have been nearly four thousand]. From the four counties of the Kin-chow department there were *one hundred* candidates present at the examination. From the six counties of the Ning-hia department there were six hundred candidates attended the examinations. Chong-sin district in the Kin-chow department is almost without inhabitants. Kiang-iang city, once the residence of the Chow Kings, has only four hundred families. Hoh-chow city and the valley in which it is situated, which is more than 30 miles in length, cannot make up *one hundred* families. Ning-chow city and suburbs has 60 or 70 families. Ching-ning city has 60 *families*. Eastern Kansuh before the rebellion was the most populous part of the province.

The extended table land that stretches away to Mongolia is cut up by deep gullies and these had been terraced from to top to bottom. You may search these gullies one after another and not find one plat under cultivation. The numerous cave villages are also without an inhabitant except the wolves, which find a comfortable place to breed in, in what were once human habitations. Great market towns like I-ma-kuan and Si-hua-chih are now without an inhabitant. The rebels pulled down every wall of the houses as well as put the inhabitants to the sword. At the large town of Ping-uen-so, which formerly had 13 pawnshops, 23 wine stores, and 36 oil vats or ware-houses, now not one of either remains; at a stage further to the north is Hia-ma-kuan, which was entered after a six months siege and the population put to death. Out of the 800 families then within the walls only the representatives of 4 *families* have since turned up. Not far south of Singchow near the Yellow River is Shih-kwei. This place had 36 potteries to supply the north of the province with large jars. Now only *three* are at work. You can form your own conclusions. I am quite sure that my estimate of *one million* for the whole province is near the truth instead of the ordinarily quoted one, of *fifteen millions*."

From the statements made by those who have travelled through the whole length and breadth of the three provinces in the South-west and North-west, viz, Yünnan, Kweichow and Kansuh, it is evident that more than one-half of the population of the two former must have perished, and more than four-fifths of *the latter*, Kansuh, or some 18 or 20 millions during the fifteen years of war and butchery.

The dreadful scenes witnessed in the four adjacent provinces of Chihli, Shansi, Shensi and Honan including a population of some seventy millions during the recent great famine are too fresh in the memory of all to require any detailed statements to satisfy all of the terrible loss of life, which resulted from it. The famine relief committee give their estimate of the loss of life at *thirteen millions* while others gave the estimate at twenty millions. The probability of this latter number would appear to be confirmed by the statements which travellers have given of the extensive depopulation which is everywhere manifest thoughout the districts in which the famine and the subsequent pestilence prevailed. These statements of travellers and others, of the depopulation of the country by insurrections and wars, by famine and pestilence more than justify the opinion that the loss of life in China has been more than one hundred million. But happily we will soon no longer be under the necessity of depending upon conjecture in regard to the *present population* of China. It is well known that the German minister

at the Court of Peking, more than a year ago obtained from the Boards at the capital the details of a census taken very recently, and that these details are in the course of publication by M. Von Brandt, during his visit to Germany.*

They may be expected now very soon. It has been stated by rumor that the aggregate population of eighteen provinces as reported in this census is in the neighborhood of 260 millions. The above statements by persons who have travelled through so many of the provinces will, we think, prepare all who read them to receive the figures of this recent census as nearly correct. All will wait the publication of the details in regard to each province with great interest. For, however strong the arguments of Dr. Williams may be for the correction of the census of 1812 *at the time* when it was taken, in the face of the facts, which have been made known by travellers and others, no one can be satisfied with it as giving us a knowledge of *the present population* of this country. And there is just the same reason to suppose that a census taken in 1881, or 1882 is taken as carefully and as accurately as the one taken 1812. The difference in the number of the population as given, by report, in this late census, and that of 1812, is very great; but much greater between it and the number given in the census of 1842. The difference between 260 millions and 362 millions is very great when it refers to the population of the same country. The difference between 260, millions and 380 millions or 414 millions the number given in other censuses, is still greater. In this practical age it would be productive of little good to institute special inquiries in order to decide the question whether this difference in the present number of the population, as given in this last census, from what it was at the time the former censuses were taken, arises from the great destruction of life in the country during the intervening years; or whether it has arisen from inaccuracy in the mode of computing the aggregate of individuals compassed in the population. In my opinion the difference is due neither to one nor the other cause exclusively but largely to both causes. It is true beyond all doubt that there has been a great destruction of life in China during these last forty years, and it is most probably true that there have been great inaccuracies in the method of making up the aggregate of the population in the different censuses. We may hope that M. Von Brandt has so presented the details of the census which he has prepared and is publishing to the world, as will commend the results to the credence of all, and thus settle this long disputed and yet interesting question.

* See *N. C. Herald*, April 4th, 1883, p. 369.

SOME NOTICES OF THE HUNS.

By E. H. Parker, Esq.

DURING the reign of Han Wu Ti it was represented that the King of Canton, though nominally a subject, [外臣], was in reality the Lord of a continent, [州主]. As the rivers Kan of Kiang-si and Siang of Hunan were often closed to troops, it was proposed to form an alliance with the barbarian King 多同 of Ye-lang (the modern Tsun-i Szch'uan), and float down in boats to Canton by way of the West River [牂牁江], taking the Canton king by surprise. The proposer 唐蒙 was entrusted with the business, and proceeded by way of Ya-chou Fu to gain over King Totung. The petty kings of K'iung (modern 邛州) and Tso (modern 黎州) were subsequently admitted to the alliance: these kinglets were described by Sz-ma Siang-ju as 西夷二族, (by name 冉 and 駹), and as living very near the modern Chêng-tu Fu. All these Kings now became 內臣, and the frontier barrier was advanced to the rivers 沫 and 若 (not far from the present Ta-tsien Lu) on the west, and to the modern Tsun-i Fu on the south. Four new prefectures were established embracing all Szch'uan.

It becomes plainer than ever that China had nothing whatever to do with Canton, not to say Annam until the raid of Ts'in Shih Hwang. Han Wu Ti was upbraided by his statesmen for attacking the Huns "who had never given trouble previous to the First Emperor, who attacked Tartars [胡] on the north and the Shans, Laos, Miaos [越] on the south, thus causing a general upheaval [天下大畔]." The fact that Han Wu Ti engaged emigrants to people [募民徙之] the newly annexed Hun territory of the modern 寧夏 shews that the ancient Chinese must have followed the right bank of the Hwang Ho when they first came to China. Wu Ti extended his frontiers to Corea [蒼海] on the east, and transferred large numbers of distressed Chinese to the modern Kansuh. The discovery of the large lake at Yünnan Fu led him to form a smaller one 10 miles in circumference to the south-west of his capital, in order to instruct his troops in naval tactics.

To the south Wu Ti added the Nan Yüeh country to his dominions, dividing it into nine prefectures. Canton was 南海; Wu-chow was 蒼梧; Sin-chow in Kwangsi was 鬱林; the Lien-chow peninsula was 合浦. Annam was divided into 交趾, 九眞 and 日南; North Hainan was 珠崖, and South Hainan was 儋耳. All these names exist (slightly changed) at the present day.

The founder of the dynasty made 143 earls, but after the wars of the conquest the great barons [大侯] had not more than 10,000 families to "eat," and the lesser only a few hundred. During the peaceful reigns of Wên and King, these numbers had more than doubled. After the bloody reign of Wu Ti, there were only four of the old barons left, and more power was in the hands of the Emperor.

China's first communication with Yünnan [滇] was under the auspices of the celebrated Chang K'ien who, on his return from 月氏, described his travels to Han Wu Ti. He said that 大宛 was about 10,000 *li* due west of Shensi: that it was a settled country, [土著], and not in any way like the nomadic Governments [行國隨畜牧遷徙] which were perpetually changing sites. It had walled cities, proper houses, and very good horses. North-east of this country was 烏孫, and east of it was 于寘; west of Yü-t'ien the rivers all flow to the west and empty themselves into the western sea, [注西海]. East of Yü-t'ien the rivers all flow east, and empty themselves into the Salt Marsh, [鹽澤], which then becomes subterranean, and further south, forms the source of certain rivers. The Salt Marsh is distant about 5,000 *li* from Si-an Fu, and the Western Hans inhabit the territory between the east of the marsh and [崐州 in modern Kansuh] the extreme western part of western Shensi south of the wall, thus preventing the Chinese from reaching Tibet that way. The Government of Wu-sun, K'ang-kü [康居 or 渠], and Yen-ts'ai [奄蔡], as also that of 大月氏, are all nomadic, with customs similar to those of the Huns. The country of 大夏 is South-west of 大宛, whose customs are the same. When Chang was in Ta Hia, he met with the solid bamboo [邛竹杖] stick from 邛崍山 in North Szch'uan, and also with cloth from Ch'êng-tu [蜀布]. Asking the people how they got those things, they said "at the 身毒 fair;" [the first character is to be read 捐 or 乾 Another name, says the annotator, is 天篤 or the modern 天竺, for the sounds Shên-tu have become T'ien-tu. The character 竺 is short for 篤 and has acquired the sound 竹 or *chu*. The country is 30,000 *li* in extant, and the place whence Buddhism came; the people follow Buddha's canons, [浮屠道] and take no life; this has become a fixed custom]. Shên-tu is several thousand *li* south-east of Ta Hia and is likewise settled: it is 12,000 *li* from Shensi to Ta Hia, which is south-west of Shensi. Now (argues Chang Ch'ien) as Shên-tu is several thousand *li* south-east of Ta Hia again, and Szch'uan goods are found there, it cannot be far from Szch'uan. The mission to Ta Hia usually travels through the Tibetan fastnesses: if it swerves northwards, it will be captured by the Huns:

it should go straight through Tibet, where again there are no robbers. Thus said Chang. The Emperor sent envoys in several directions, but though Yünnan was opened, none succeeded in finding Shên-tu. A few years later, however, Chang was sent on a mission to Wu-sun, the object of which was to turn the Huns' flank to the west, and open the road to Ta Hia, which was west of Wu-sun. Envoys were also sent to Ta-wan, K'ang-k'ü, Ta Yüeh-chih, Ta Hia, and 安息 a country 1000 *li* west of Yüeh-chih. Also to Shên-tu and Khoten, and adjoining states. Two new prefectures were also set up in the modern 凉州 and 肅州 in order to prevent the Huns from joining the Tibetans. Thoroughbred horses ["horses which sweated red under the arm"] were brought from Ta-wan.

One of the missions was attacked by 姑師, King of the 樓蘭, a tribe in alliance with the Huns, and living 1600 *li* west of the 陽 pass in Shensi. This tribe was routed, after which the Chinese general scattered the 車師, and menaced the out-lying states subject to Wu-sun, and Ta-wan. The next move was against Ta-wan, whose king had declined to sell horses to the Chinese envoy: the latter was murdered at a place called 郁城 tributary to and east of Ta-wan. The result of this was that the city of 貳師 was forcibly entered by Li Kwang-li, and several thousand horses captured. During the reign of Wu Ti's successor the Emperor Chao, the king of the Leulans intercepted several Chinese envoys in consequence of which 介子, the Chinese envoy to Ta-wan, with the emperor's permission, treacherously procured the king's assassination, and set up as King his younger brother Wei-t'u-ki, who was then in China: the name of the country was then changed to 鄯善. Under the Emperor Süan, the 車師 country was ravaged by the Huns: the Emperor colonised the country of [支] 渠梨 with respited criminals, and from that base the general 鄭吉 occupied 車師 whose prince fled to Wu-sun.

Under the emperor Süan, a Tibetan tribe called 先零 (pron. *lien*) revelled but were reduced by the Fabian policy of General Chao [Mayers No. 40] from 50,000 to 4000 souls: a city and moat were built for the surrendered tribe, who thence became a dependency of Han. Shortly after this, one of the Hun princes had a difference with the Khan U-yen-kü-ti, and sent a messenger to the above mentioned colony of Chi-kü-li or Kü-li to say that he and his tribe would surrender. The first Chinese proconsul [都護] or viceroy was General Chêng, who from his out-post at 烏壘城, distant 900 English miles from the 陽 pass in Shensi, exercised a watchful influence over Wu-sun, K'ang-kü, and 34 other states.

Chinese central Asian influence dates from this, [漢之號令班西域]. The Hun King or Khan, Hu-han-ya, was the first to actually style himself 臣. At this time the ancient title of Ch'anyü [which could not possibly, as stated by Dr. Williams, have dated from so late a period as B.C. 25] seems to have been borne by two Hun sovereigns at once; for a few years later, Huhanya and Chi-chi [郅支], both Khans, sent their sons to serve as Imperial body-guards. When the Khan Huhanya came to court, it was, after a discussion, decided by the Emperor that he should call himself simply 臣 without using his name, and take precedence of the Chinese feudal princes, [諸侯王 or 諸夏]. It was held that as he had not accepted the Chinese calendar, [非正朔所加] he was an independent sovereign, [故稱敵國], and should be received as such, [以待不臣之禮]. The commentator 荀悅 [Mayers No. 651] disapproves of this procedure. The Khan Huhanya was allowed to settle in the modern Yen-an Fu in Shensi; and the countries near the Huns, from Wu-sun westward as far as An-sih, all did homage to Han [尊漢].

WESTERN KNOWLEDGE POSSESSED BY THE ANCIENT CHINESE.

By Rev. J. Edkins, D.D.

THE contributions to Chinese knowledge which have come from western countries anterior to A.D. 200 may be conveniently classified under five heads in the following manner.

1. About B.C. 2200 the age of Hwang-ti and Yau and Shun the art of writing, dualistic philosophy in the Pa-kwa, a year of 366 days with an intercalary month, the astrolabe for observing meridian stars, the zodiac, the cycle of sixty and 12 musical reeds which form a gamut and also constitute the basis of a denary metrology for all measures of length, weight and capacity. Divination belongs to the same period and an imperial government with feudal baronies.

2. About B.C. 1130, the age of Ki-tsï, Wen Wang, and Cheu Kung the world was conceived as a hollow hemisphere over which was suspended the hemisphere of the sky. Cheu Kung and his friend Shang Kan discoursed on the equality of the square of three *plus* the square of four with the square five. Human knowledge was systematized in a scheme of numerical categories in which the five elements played a special part *i.e.* the older dualism became an elemental philosophy like that of the Ionian philosophers;

the clepsydra became known. Soon after Cheu Kung's time the expedition of Mu Wang to the west gave life to the legend of the Kwun Lun mountain the centre of the world, and of the personage known as Si Wang-mu. About this time the gamut of five musical notes is mentioned and it is observable in old Chinese music that the number of notes made use of does not exceed five.

3. About B.C. 550 after the conquests of Cyrus, including Bactria, there was greater facility for the introduction of western knowledge into China. At this time sprang up the silk trade to supply with costumes the Persian court. We find many new names of stars. A complete classification of the stars was made and certain stars were made to represent certain localities, so that celestial phenomena might be employed to indicate political events about to take place in those localities. A set of twelve foreign names to mark years and another set of ten both to be used in applying the cycle of sixty to years were introduced and it has not yet been discovered to what language these words belong. The worship of Tai Yi and other star gods was introduced.

4. About B.C. 140 when the Greek colonies in Bactria, Afghanistan and India had already existed for 80 years, Chinese travellers began to visit them. One of them Chang Chien knew Turkish and lived among the Dahae for a year. He brought back the knowledge of Parthia, India, Greece and Syria. The cycle of Calippus was introduced into the Chinese astronomy. About 90 B.C. China conquered Bactria and retained her connection with the Cashgar country for a long period. Cochin China was also Chinese.

5. In the first and second centuries after Christ Buddhism was introduced into China. Rome became known, China kept possession of Cochin China and Cambodia. There was trade by sea with India and western countries. Paper making and ink manufacture were introduced from Europe. The Babylonian cosmogony was brought probably by Buddhists and became the main element in the Tauist cosmogony. The musical gamut of five notes was increased to seven. The Pipa was introduced. The worship of the Yeu Mu or goddess of the Great Bear was brought from India in the second century. The word Pan Ku occurs for the first time and came with the Babylonian legends so that this personage may be actually the same as Adam, but his place in the Tauist mythology is in the Supreme trinity. China reconquered Turkestan and thoroughly established her institutions there.

HYMN IN HONOUR OF ANCESTORS.

TRANSLATED BY J. L. EDKINS.

(*Translated from the French treatise on Chinese Music by Père Amiot Memoires*; Vol. VI.)

FIRST PART.*

When O my wise forefathers in thought to you I rise,
I feel myself uplifted till I reach the higher skies.
There at the source of being that ever must endure,
In glory that is solid and in happiness secure,
I see with joy your spirits rewarded with the meed,
Of honour due to goodness and each courageous deed.
The new delights you hourly feel,
Words are powerless to reveal.

If in spite of my deficiencies and all my lack of worth,
The decree of Heaven has placed me on the throne of the whole earth,
This lofty elevation came only to be mine,
Because I am descended from your illustrious line.
To follow your bright pathway is what I cannot do,
But my reverence and zeal and my unceasing care,
Shall prove to future races that this at least is true
Of me, that I have not the shame of self-reproach to bear.†

SECOND PART.

To you I owe my all as I willingly confess.
Your body is the source of this body I possess.
The breath I breathe it comes from you,
From you the strength to dare and do.
When my deep gratitude I wish to make appear,
And prompted by high duty devoutly I draw nigh,
I rejoice, Paternal spirit, that you are present here,
Descending to greet me from your glorious home on high.

Yes! You are before me, Your glorious form I see.
The light it sheds is proof to me that it naught else can be.
Your voice, as I listen, of your loving nature tells,
And my heart within my bosom with a tender feeling swells.
By humbly falling prostrate before you who gave me birth,
With purpose true my homage I here to you award.
Deign to receive this witness, as I bow upon the earth,
Of my most perfect love and of my profound regard.‡

* This hymn is sung by the musicians in the name of the emperor. They begin the first part, when the emperor, having entered the hall, stands before the table on which are placed the representations of his ancestors.

† After this kind of introduction which is only a preparation by which he in a certain way disposes himself to go through with dignity the various ceremonies of respect he has to perform, the emperor bows down three times, touches the ground each time thrice with his forehead, offers libations and sacrifices. During this time the musicians sing the second part of the hymn, alway in the name of the emperor.

‡ After the emperor has finished the ceremonies of respect, that is to say after he has offered the viands, poured out the libations of wine, burned the incense and prostrated himself striking the ground nine times with his forehead in the accustomed manner, he rises and stands in the same attitude as when the first part of the hymn was sung. Then the musicians intone the third part. While this third part is sung, the ancestors, who are believed to have come down from Heaven to receive the homage rendered to them, are supposed to leave the earth and to go back to Heaven.

THIRD PART.

With help of my weak memory once more I here retrace,
The virtues and the labours which gold could never buy,
Of those wise souls once mortal which now have found a place,
Among the spirits of the good in the glory of the sky.
Linked to my heart by those strong bonds which nothing can destroy
To them I owe my life and the goods I now enjoy;
And more than this by their bequest upon the throne I sit,
Who for this high position am consciously unfit.

This load upon my shoulders laid,
Had long since weighed me to the ground,
But for the ever friendly aid,
Which in kind Heaven I found.
While when duty calls I act as best I may,
Yet these countless benefits how can I all repay?
Thrice with respect I have now made my triple sacrifice,*
Nothing remains for me to do. These offerings shall suffice.

The hymn finished, the Emperor retires with his ministers and all his followers in the same order as when entering the hall. During this time the music continues till his majesty has reentered his own apartment. Dancers are admitted to this ceremony and perform in it a role which contributes to make it still more solemn by the pomp which accompanies it. But we must not think they are buffoons or jumpers? The dancers of whom we speak here are grave men, who express by their motions, by their attitudes and by all their evolutions the feelings with which the son of heaven, it is thought, ought to be penetrated when he acquits himself towards his ancestors, of the duties which filial piety imposes. When the first word of the hymn is sung viz: "Ssu" which signifies "to think" "to meditate profoundly" to be affected in the depth of one's heart with that of which one thinks etc the dancers stand with their heads bent on their breasts motionless.

Regarding the accompaniment of the instruments let it be observed that when the voices begin the word "Ssu" a stroke is given on the bell of *hoang-tchoang* or *fa* because the piece is set in this key and the word "Ssu" is expressed by the note *koung* or *fa*.

After the bell has given the sound *koung* once the *po-fou* gives the same note three times. After the third note of the *po-fou*, the *kin* and the *shê* give theirs; the *po-fou* gives its note again thrice, after which the *kin* and the *shê* repeat their notes and it is when some one of these instruments begins, that the singers take breath.

* By the three-fold offering is here understood 1st, the offering of meat; 2nd, the libations; 3rd, the incense.

What I say here about the first note is observed at all the others. We can judge by this how slowly the singing proceeds.

In the example which I am now going to give, I have only noted down the part for the bell, for the *kin*, for the *shê*, and for the *po-fou*, becanse these instrument always accompany the voice.* The other instruments only play the same note as the voice, when their turn comes. All the instruments of which I spoke in the first part of this memoir† are used in the music.

Some of them are played outside the hall, while others are inside near the singers. As a signal to the performers to begin 3 strokes are given on the *tao-kou* with a certain interval between them. Then there is a stroke on the bell and the voice commences as well as the instruments which should accompany it. At the end of each verse the *lien-kou* is struck once and at this signal the voices and all the instruments cease. After a little pause the *ying-kou* is struck and immediatly after the *hiuen-kou*. Then a second and a third blow is struck on each of these two drums. After this a knock on the bell follows and the voices begin the following verse. The method is the same with all the verses.

In regard to the *kin* and the *shê*, as I have said of the *kin* in the fourth article page 171, give always two sounds at the same time that is to say, the note which the voice sings and the fifth of the same tone. At the end of the hymn a blow is struck on the head of the tiger couchant and three times the stick or *tchen* is passed over his back. Here follows the hymn according to our notation.

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* There is sometimes a difference between the libretto for the voice and for the instruments. In the block which represents the hymn, noted for the voice, in the manner of the ancients, the end of the fourth verse of the second part (block 20) and that of the 6th verse of the third part (block 30) have a low *re* instead of a high one which Père Amiot has noted in his copy. I felt obliged to add the lower *re* in both passages in this copy, thus the reader will have the note for the voice in that for the instruments. This observation might create a doubt concerning the fourth verse of the first part where will be found the same termination in *re* changed from upper *fa*. This termination corresponds with block 12 which represents this verse. Or is there not possibly a fault in the block or the work we have taken it from? I must still mention here that instead of *sol* the last note of the fourth verse of the third part of this copy *fa* is found in the block 28 which represents this fourth verse both in manuscript of M. Bertin and in that of the Library of the king. This *fa* is confirmed by the character *ho*, which corresponds to *koung* in the Chinese blocks of both these manuscripts. It is the same for the three passages of which I have spoken above. The four representations from the blocks agree with what I have stated.

† De la Musique des Chinois, tant anciens que modernes par M. Amiot, Missionaire à Pékin.

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† De la Musique des Chinois, tant anciens que modernes par M. Amiot, Missionaire à Pékin.

HYMN IN HONOUR OF ANCESTORS.

FIRST PART.

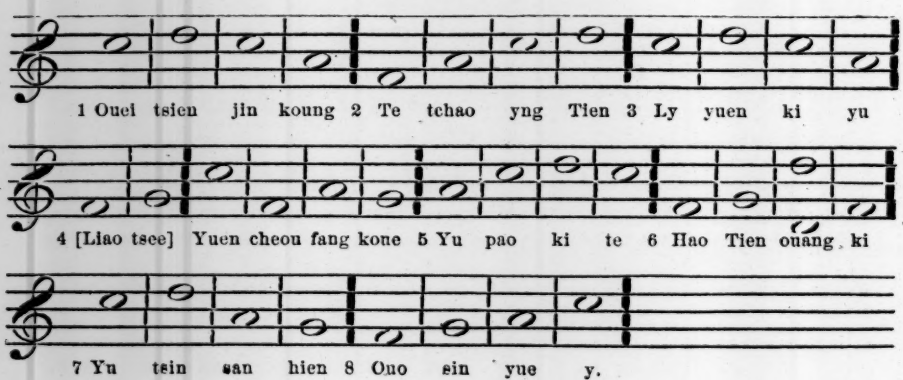
Very slowly.



SECOND PART.



THIRD PART.



Missionary News.

Births.

BIRTHS.

At Hangchow, on December 28th, the wife of Rev. Absolom Sydenstricker, of the American Presbyterian Mission, South, of a daughter.

At Ts'in-chow, Kansuh Province, on January 1st, 1884, the wife of Henry William Hunt, China Inland Mission, of a Son.

At Okayama, on January 27th, the wife of Rev. O. Carey Jr. A.B.C.F.M., Mission of a son.

Arrivals.—At Shanghai, on January 12th, Miss E. Hartwell to join the A.B.C.F.M. Mission at Foochow.

Miss M. M. Roberts to join the American Baptist (South) Mission at Tengchow-foo.

At Shanghai, on January 22nd, Rev. and Mrs. H. M. Woods to join the American Presbyterian Mission (South) at Chingkiang.

At Canton, in January Miss E. Young to join the American Baptist (South) Mission.

At Yokohama, in January, Rev. and Mrs. T. N. Macnair to join the American Presbyterian Mission.

At Shanghai, in February 6th, Rev. J. G. Goddard, and family, American Baptist Mission, Ningpo, on their return from U.S.A.

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Departures.—From Foochow, on January 31st, Dr. H. T. Whitney and family A.B.C.F. Mission, for U.S.A. Home address Bolton. Massachusetts.

From Shanghai February 20th Rev. and Mrs. W. S. Walker of the American Baptist Mission, for U.S.A

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Okayama.—We regret to record that Dr. J. C. Berry and family are compelled to leave this place at a nearly date owing to ill health.

Canton.—The first meeting of the Canton Missionary Conference was held on the 5th of February—Some time was devoted to the presentation of some statistics of the missions having the centre of their operations in Canton. Some of the facts presented will interest the readers of the *Recorder*. The number baptized during the past year is 395 and there are 2166 adult members in connection with the five missions, as follows. There are in the churches of the Wesleyan Mission 300 members, in the churches of the London Mission 380, of the American Baptist Mission 380, of the Berlin mission 500 and of the American Presbyterian Mission 600. The members of the Baptist churches erected a small chapel last year, by their own contributions for several years, at a cost of some $1500. At a recent meeting of the members of the Wesleyan churches they considered the matter of engaging in some special work themselves and $200 was subscribed at the meeting, one man giving $60 a year, for the purpose of purchasing and fixing up a chapel to be sustained by themselves. We have not the statistics of all the mission work in Canton Province but from the facts in our possession it is safe to estimate the number of adult members in the whole province as more than 4000.

The Canton Mission of the Presbyterian Church made a long step forward in the first month of this year. On the 1st of January, three men who had been assistant preachers for some years, after a full examination on the course of study prescribed by the Synod of China were licensed to preach, and on the 22nd of January the same three

licentiates were ordained by the Presbytery to the full work of the ministry of the Gospel. Immediately after their ordination a call from the Second Presbyterian in Canton was presented for the ministerial services of Rev. Kwan Lay, the church promising to provide for the whole salary of the minister. The call having been accepted the Presbytery appointed Rev. Messrs. Happer, Noyes and Henry to install Mr. Kwan on the 24th of January. After the ordination on the 22nd two small churches in the Tungkun district presented a call for the services of Rev. U. Tikkan which he accepted and a committee was appoined to install him at some convenient time. The third brother Rev. Lai Pòtsun, was appointed to itinerate as an evangelist in the San-ui District till further arrangements are made. These are the first ordinations of native ministers by the Prerbytery of Canton. It is hoped they will be followed by many others.

Notices of Recent Publications.

Report of the Second Decennial Missionary Conference for India held at Calcutta. 1882–83.—*With a Missiouary Map. Calcutta,* 1883.

THE title gives a clear and full statement of the nature of the book. It is a volume of 492 pages of closely printed matter on a great variety of subjects connected with the every day work of missionary life. The first *general* Conference for India was held at Allahabad in December 1872 and the second was held at the close of 1882. The attendance at Allahabad was 136 at Calcutta 475. This large attendance marks a great advance in the recognition of the great usefulness of such conferences, and also of the facilities for travelling in India. Of this large number 181 were ladies and 46 were natives. Of the European and American Missionaries 138 have arrived since the last Conference, 49 have been ten or more years at work, 28 over 20 years 7 over 30 years, 3 over forty years and one over fifty years: 37 had been present at the Allahabad Conference. Of the 136 who were present at the first Conference 81 are still alive and at work in India, 17 have died and 23 have retired to Europe or America. This is the 7th Missionary Conference which has met in India though only two have been general. The first was held in Calcutta in 1855 having 55 members. The 2nd at Benares in 1857 with 36 members. The 3rd in South India in 1858 with 32 numbers. The 4th in the Punjab in 1862 with 71 members. The 5th in South India in 1879 with 118 members. The meetings were continuous through 7 days. The sessions were presided over by one Chairman General, the Honorable Sir H. Ramsay, K. C. S. I., C. B. with a staff of Vice-chairmen and Secretaries. There were 30 papers read before the Conference on thirteen different subjects. After the reading of each paper the subject was open for general discussion by the members of the Conference. The subjects thus discussed were I. Preaching to the Heathen. II. Sunday school work among Heathen and Mohammedan children. III. Native Agency, its Selection, Training and Developement. IV. Promotion of Spiritual Life and Enthusiasm of the native churches. V. Higher education. VI. Primary education. VII. Work among English-speaking Hindoos. VIII. Woman's work in India. IX.

Work among the Mohammedans. X. Self-support and self-propagation of the native churches. XI. Work amongst the Aboriginal Tribes and the lower classes of Hindoos. XII. The press as a Missionary Agency. XIII. Medical Missions. The discussion of some of the subjects was continued during two sessions of the body. Besides these meetings held twice in each day, there were popular meetings on different evenings one of which was a meeting to deepen the interest in the efforts to promote Temperance both among the European residents in India, and the natives. The second was a public missionary meeting.

From the summary of the missionary census read at this meeting, the following items are copied. We give the numbers for four successive decades; viz; 1851-1861, 1871 and 1881. The chief mission stations were at these four period's respectively 262-394-521 and 716. Foreign missionaries numbered 373-537-548 and 558. Native ordained agents numbered 29-185,-381 and 574. Native Lay Preachers numbered 551,-1,779,-2,528, and 2,988. The communicants numbered 17, 306,-47,274,-78,494, and 145,095. The native Christians numbered 102,951,-213,370,-318, 353,-528, 590. The male pupils in mission schools numbered 63,855,-74,875,-111,272 and 168,998. Female pupils in mission schools, no-13,995,-21, 024,-31,580 and 65,761.

These figures show increase of members for 1851—61 of 54 per cent from 1861—71 of 61 per cent, and from 1871—81 of 86 per cent. These figures show a steady and increasing growth in all departments of mission work. Various speakers represented that everywhere there was a more open door for the entrance of the Gospel, and a greater readiness to hear its truth by great bodies of the people. There appeared to be a general acquiesence in the fact as stated by a native gentleman in a message he sent, by a member of the civil service in the Punjab, to the missionaries,—He said, "Tell your missionaries not to despair. There is something taking place they know nothing about. The whole ground is undermined, and sooner than they expect all will become Christians." p. 450.

One of the most interesting discussions was connected with the woman's work in the Indian mission field. It was stated at the general meeting that a Ladies' Conference was held in Lahore, during the first week of December 1882 for the lady christian workers in the Punjab, at which 52 women were present, and held meetings for each day for 5 successive days, considering plans of work in day and boarding schools for European, Eurasian, native Christian and heathen girls; Sunday schools and orphanages; Zenana work; the selection, training and salaries of female agents; vernacular literature, general and educational; medical assistants; village work. This meeting of a Local Ladies Conference indicates that within the next ten years there will be held a Ladies Conference for all India to confer upon the matters of transcendent interest connected with women's work for the women of India, and at this early day we present the subject to the consideration of the lady missionaries in this country, the importance of having a Ladies General Conference in China, in the near future. Whether it shall be held at the same time and place as the general Missionary Conference, or at a different time may properly be a subject of consideration in their own periodical.

Some of the subjects which awakened deep attention in India do not exist in China. The evils arising from child-marriage in India and of constrained widowhood excited great interest. The late census of India makes known the apalling fact that there are some

21 millions of widows in that country. By reason of child-marriages many of them are widows before they have entered thirteen. The need of lady medical practitioners among the 125 millions of women and girls of that land, and the need of female education among the multitudes whom the customs of society deprive of all opportunities for education, were all presented for urgent consideration and effort. In consequence of the interest excited by the matter of child-marriage and the great evils arising therefrom a committee was appointed to consider the expediency "of forming a society containing representatives from all creeds to agitate against child-marriage." All well-wishers of mankind will wish great success to these efforts for the doing away with child-marriage, and enforced widow-hood and all other evils from which women and girls suffer in India.

The subject of primary education engaged much attention in the Conference. The fact that the Government of India gives grants-in-aid to vernacular schools according to results, to missionary in common with all other schools, leaving the missionaries free to impart Christian instruction to their pupils, at their pleasure, makes this a more than usually important subject to missionaries in India. The condition of education among the masses may also well excite the missionaries to special effort for its extension there. A great deal is said and written about the character of the education imparted and the extent of it, in China. China is compared in this particular with western lands, and remarks are made greatly to her disparagement, both in regard to the character of the instruction imparted, and the number of those who are capable of reading their own language. While regretting that the educational advantages in China are not better and more universal than they now are, we think it is not quite fair to compare her with western lands. The state and condition of educational matters in China and western lands, and the influences giving rise to them are very diverse. We think it is better to compare China, with the other nations of Asia as Japan Siam, Burmah, India, Persia and Turkey. When compared with any of these lands, the state of education in China and the number of its people who can read, and the estimation in which such knowledge is held, all afford to missionaries advantages and facilities for the prosecution of missionary work among its people, second to no other. It is also a fact, which is made evident by the discussion in the late Calcutta Conference, that the facilities for and the character of the education which is given to the masses in India are much inferior to those existing in China. And there are not nearly as many of the people of India who avail of these opportunities, such has they are, as in China. This is the fact *now* though India has been under the Imperial Government for some twenty six years. And it has been 30 years since the education dispatch of 1854 was issued, which has been styled "The Charter of Indian Education." We think it is greatly to the credit of China that the benefits of common schooling are more widely enjoyed, and that they are of a superior character in China, as compared with those of India, at this present time. Let missionaries in China earnestly endeavor to do all they can to increase the number and improve the character of the schools in this land, while they rejoice in the facilities which the present prevalence of education gives them in their evangelistic work.

The work in India differs in many respects from similar work in China. The methods and means pursued are therefore in many res-

pects very different. In nothing is this more manifest than in the attention which is given in India to what is styled the higher education. In medical missions, in primary education, in itineration, in selecting and training native agents, in the use of the press, &c. there is a great resemblance in their general methods. But in China we have nothing to compare with their Higher Educational Institutions. This branch of missionary work may be said, in general terms, to have been popularized, if not commenced, by that prine of comdern missionaries the late Rev. Dr. Duff. All the large Missionary Societies having missionaries in India have beon led by the contagion of his enthusiasm to establish colleges, with a Faculty of Arts in each of them, capable of giving such educational training as enables their students to compete for degrees at the Imperial University examinations in the Provincial capital. There are nearly a score of colleges in India. This accounts for the fact that two sessions of $2\frac{1}{2}$ hours each was given to the consideration of this Higher Education. Some diversity of sentiment exists as to the expediency of devoting so much time and labor to this work. But even on the supposition that circumstances may have led to an undue attention to this department in India, it is very obvious that it has hitherto been too much neglected in China. The need of greater facilities for giving a higher and better education to young men in China, under christian influence is a great and urgent need at this present time.

Another matter in which we in China are greatly behind our brethren in India is in the absence of plans and arrangements for training native women in the knowledge and practice of medicine, for the benefit of their own people. It is true that in India they have some special facilities in training native women as physcians as well as a more urgent need for their services. The facilities are in the number of women understanding English, the existence of medical colleges under European and thoroughly educated native Professors for educating native male physicians. And now that a Hindoo woman has gone to the United States of America to pursue medical studies in one of the Female Medical Colleges, and that special funds are being contributed to help women to get a medical education; and above all, since the philanthropic Empress of India has given her countenance and expressed her interest in the raising up of women physicians in India, we may expect a still greater advance in this branch of work during the next ten years—There are also facilities and opportunities in China that may be utilized to greater extent than has been done hitherto. In the existing Hospitals at all the large mission stations there are opportunities of clinical instructions at the bedside of the sick, or the prescribing room. In the numerous medical treatises that have been prepared in the different branches of medical science there are text books which can be used in imparting instruction to those who do not know English. This of course requires that the women who purpose to study medicine should be able to read their own language. The many girls' schools should supply such readers. And the number of lady physicians now engaged in medical missionary work should enable some of them to give a part of their time to imparting instruction to a class of students that might be sought out. In our opinion, time should be taken even from pressing medical calls, to attend to this work because of its great importance. The European or American lady physician can enlarge her individual work in many ways as soon as she gets trained and educated native assistants to help her. And until they have trained and prepared such

assistants they would do well to give special attention to preparing them even though it be necessary to forego attending to some of the calls of present suffering led by the consideration that thus they secure the "greatest good to the greatest number." When they have trained assistants they, by directing these assistants and being ready to take charge all serious cases, can multiply their effectiveness many fold.

Another point in which there is a difference in the state of things in India to what they are in China is the character of many of those who hear the gospel. There are some in nearly all audiences who have had the opportunities of hearing the gospel before so that they understand its leading truths. This has led the missionaries to give more time and attention to training their native preachers and thus give them more fullness of knowledge and illustration so as to be able to interest this class of hearers. They have thus, as might be properly expected, from the fact that the work of missions has been longer prosecuted in India than in China, better arrangements and schools for training native preachers than we have in China as yet. It would appear that the time has come when this matter may engage more attention than it has hitherto.

The missionaries in India have been called to meet one evil which as yet has not received attention in China. This is the use of spirituous liquor by the people or converts. The statements made at the Conference show that, whereas formerly the Hindus did not indulge in the use of spirituous liquors, recently the influence of the example of their superiors, and of certain government arrangements for revenue, were leading to the extending of the use of intoxicants among them, both among the men and women. The more potential cause of this increase of their use is stated to be "the Out-still system of excise in Bengal." This is the licensing of certain numbers of people "to set up their own out-stills and to distill what they like and as much as they like, on condition that they pay a certain monthly rent to government for the privilege and power of distillation." This method of raising revenue only commenced in 1877, and yet the demoralizing influence on the people from giving them abundance of cheap whiskey is very manifest, and has led the missionaries to take earnest measures to arrest the evil. The increase of revenue from this source in Bengal for 1881-82 was 400,000 Rupees showing how rapidly the pernicious habit of drinking is spreading among the people. It is most earnestly to be hoped that the Indian Government will revoke such a plan for raising revenue, one which results in the demoralizing of its own subjects. While it is true that there is comparatively little drinking of spirits by the Chinese, there is sufficient ground to lead missionaries to train and educate their converts to the abstinence from all intoxicant liquors as well as from opium. The fact that a Chinese convert, who after years of training, had been ordained to the Christian ministry and installed as Pastor of of a native church has been suspended, by the proper authority from the exercise of this sacred office and displaced from the Pastorship of a church for *drunkeness*, is a sufficient cause of alarm, to induce all to teach and to preach, "taste not" "handle not." Let us not wait till the evil has got a start, as it has in India. The old adage is a safe one on which to act; "An ounce of prevention is better than a pound of cure."

The very successful results of the efforts made by some to reach the Eurasians and others speaking English in the large cities and towns of India, and the formation of self-

supporting and active churches among them, should stimulate some persons to try the same means to reach this class of persons in some of the cities in China.

While there are many things in the evanglistic work in India that are different from what they are in China yet this book will be found full of suggestions suited to our work in China. We would urge all our missionary readers to send for copies. It can be had by application to Rev. J. W. Thomas, Baptist Mission Press, Calcutta. It costs, including postage, about $2.00 a copy. The British Post-offices at Hongkong and Shanghai sell money orders for India in small sums.

A Complete Sreatise on Western Practice 6 Vols. (西醫內科全書)
By J. G. Kerr, M.D.

For years Dr. Kerr has been engaged in his self-imposed task of giving the Chinese come insight into the treasures of Western Medical Science. Through his indefatigable industry and perseverance no less than *ten* medical works have been published by him. Most of these have been intended to give Chinese practitioners new ideas on Chemistry, Materia Medical and Surgery in its various branches. His last work, and a fit crown for the series, is a *Treatise on Practice* in 6 volumes.

The book opens with Prefaces from two Chinese scholars, one of them a Tao-t'ai. Following these is an Introduction in 30 sections giving the plan of the work and drections to aid in the understanding it. The whole book is divided into 16 sections relating to lesions of the various viscera &c. In connection with each disease we have its ætiology and diagnosis as well as the remedies suitable for its removal.

This book will be a most valuable addition to the knowledge of the native physician; and, if we mistake not, will be highly prized. The Chinese are thoroughly practical and value a work on the treatment of disease more than one on the theory of medicine. All really useful pratice however must be based on a correct theory and this book while giving invaluable advice as to practice will also tend to correct their mistakes in theory. It is to be hope that by correcting their crude notions and giving them new ideas it may prove an important instrument in relieving human suffering and thus fulfiling the benevolent mission of the physician. In noticing this work we would not neglect the wood cuts which elucidate its meaning. These reflect much credit on the skill of the Chinese engraver.

One of the most important objects of the Medical Missionary is accomplished by the publication of such books as this; for while the Hospital and Dispensary work effect much local good and wide spread and perhaps even more valuable results in raising the standard of medical knowledge throughout the Empire. The benevolent physician may thus multiply himself, so to speak, a hundred fold.

We sincerely congratulate Dr. Kerr on bringing to an issue his important undertaking, and hope that his valuable life may be long spared to make further addi-